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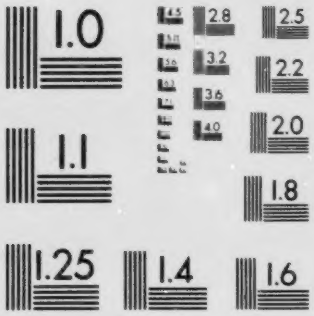

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ABSTRACT

A resource unit on the Navajo way of life, for grades 4-6, contains sections on Navajo history, art, and crafts, homes, music, poetry and games; Navajo and Pueblo cookery (including recipes); traditional Navajo dress, ceremony and legends; and successful Navajos, past and present. Sections include text, vocabulary words, drawings, maps, and follow-up activities such as discussion topics, questions for students, directions for models, games, craft items, and flannel-board pieces. The unit on Navajos past and present gives brief biographies of eight notable present-day Navajos (an educator, two doctors, an actor, a member of the Navajo Tribal Council, the code talkers of World War II, an author, and the president of Navajo Community College), each followed by questions and topics for further study; 1-paragraph summaries of seven past and present Navajo leaders are given. The arts and crafts unit discusses Navajo weaving, baskets, native dyes, and silversmithing, and includes instructions for making popsicle-stick belt looms, purses, 4-ply braids, an ojo de dios (god's eye), dance collars, ceremonial rattles, clay bowls, mosaics, and yarn drawings. Information sources listed include currently-available books (162), publishers' addresses (61), magazines/periodicals (14), government agency publications (18), Native American community resources (23), and films (25). (MH)

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WALTER D. TALBOT
STATE SUPERINTENDENT OF PUBLIC INSTRUCTION

VAUGHN L. HALL
DEPUTY SUPERINTENDENT

September 29, 1981

Dahlia Ayala
Curriculum Developer
Salt Lake School District
440 East 100 South
Salt Lake City, UT 84111

Dear Ms. Ayala:

I am writing to extend my commendation to your office for the development of the text, Navajo Way of Life.

The Salt Lake School District has taken a position toward development of such materials to project the positive and accurate aspects of Indian history and culture. I would recommend that educators utilize the text, Navajo Way of Life, as a resource in the instruction of Indian history.

Thank you for the opportunity of having my office provide consultation toward your pursuit of this project.

Cordially,

Wil Numkena

WIL NUMKENA
Special Assistant
for Indian Education

/mc

Jay J. Campbell
Associate Superintendent

Lerue Winget
Associate Superintendent

THE
UNIVERSITY
OF UTAH

CENTER FOR
ETHNIC STUDENT AFFAIRS

318 UNION BUILDING
SALT LAKE CITY, UTAH 84112
801-581-8151

September 29, 1981

Emergency School Aid Act (ESAA) Project
Title Six
440 East 100 South
Salt Lake School District Offices
Salt Lake City, UT 84111

To Whom It May Concern:

I am the University of Utah's Native American Affairs Advisor, and in this capacity, I am responsible for all concerns, problems, projects, etc., pertaining to Native Americans at the University of Utah.

It was in accordance with this role that Ms. Dahlia Ayala approached me about the Emergency School Aid Act (ESAA) project on the Navajo curriculum section she had developed. Not being Navajo myself, I had four Navajo students assist me in critiquing the finished project. Overall, the material was excellent. There was, of course, some needed adjustments since Ms. Ayala also is not Navajo. However, the students were able to make the needed corrections. As the project stands now, it can be used in teaching about the Navajo people and their way of life. As part of the aid given, some of the drawings were done by the students. There were some additions, clarifications and tightening up on the material, but on the whole, Ms. Ayala did a fine job in her research and background work. She is to be commended for the fine project that she produced.

At the conclusion of the consultation, the project was well praised by the students. They highly endorsed the project as one of the better overall views of Navajo people.

It is with this idea in mind that I give my wholehearted support for the project and the materials used in the book. I ask that it be presented as is and not changed, so the full flavor can be enjoyed.

Walk in beauty,

Lacee A. Harris
University Native
American Affairs
Advisor

LAH/tjn

RESOURCE UNIT FOR MULTICULTURAL CONCEPTS AND OBJECTIVES

TITLE VI ESAA MULTICULTURAL PROGRAM

MARIA PETERSON, PROGRAM DIRECTOR
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ROY J. COHOE, REBECCA M. BERRY DAVIS, AND
FERNANDO MIRANDA. ARTISTS
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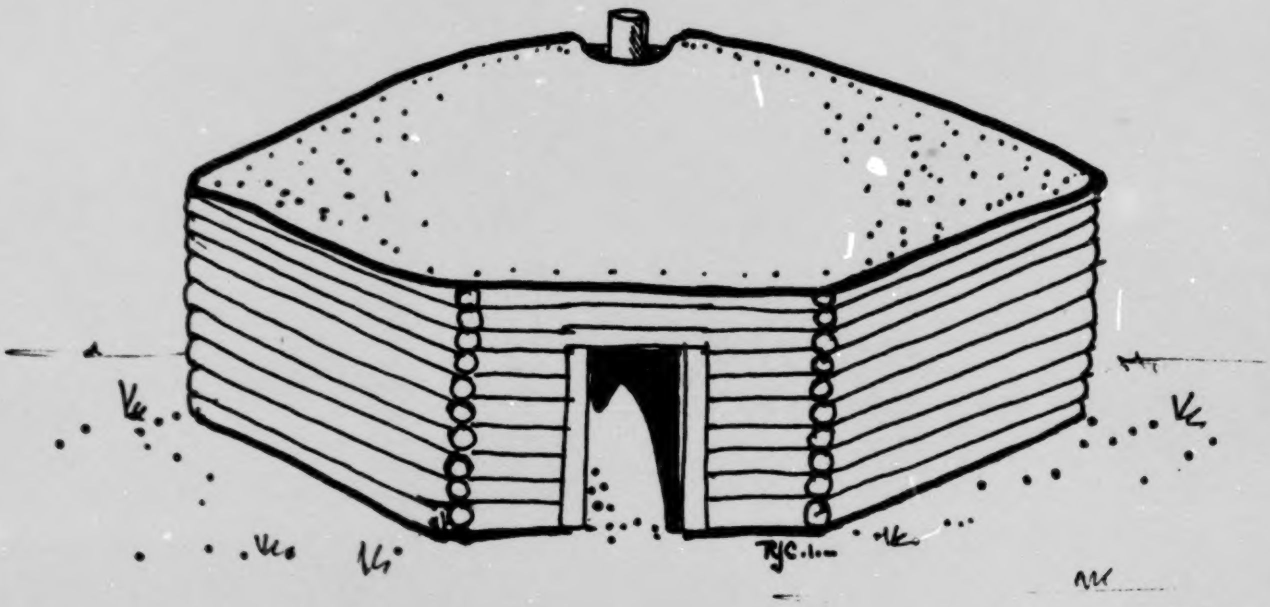

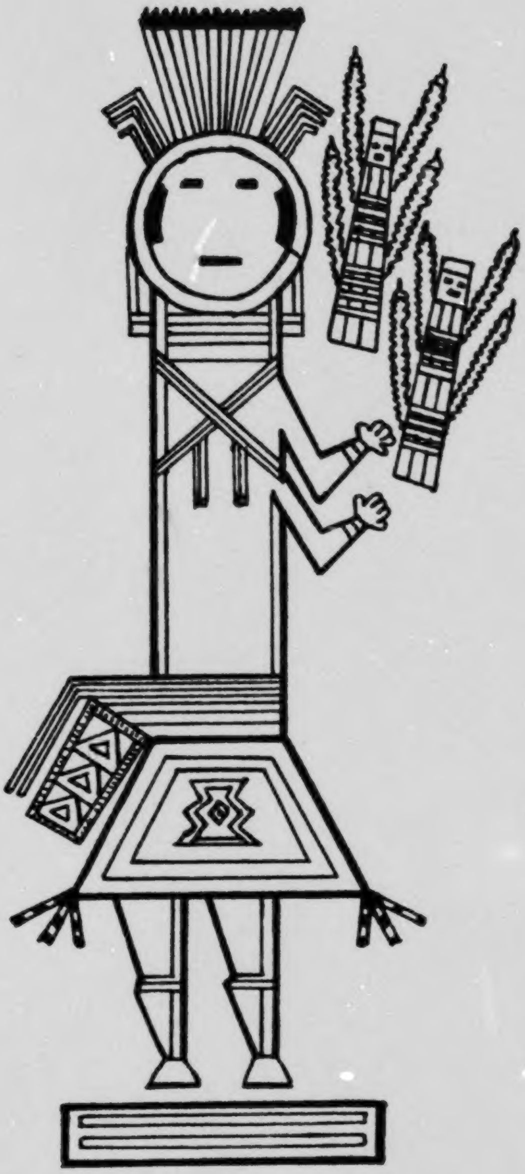

THE NAVAJO WAY OF LIFE

INTRODUCTION AND PREFACE

Prior to teaching the "Navajo Way of Life" assess students knowledge, misconceptions and attitudes by means of a pre-test. (Use the one below or develop one of your own).

When you have taught the unit, post-test and compare answers for evaluation.

PRE-TEST

1. Who is a Navajo?

____

____

____

2. On a separate sheet of paper, draw a picture of a Navajo engaged in some type of activity.

3. Are all Indian tribes the same? TRUE ( ) FALSE ( )

4. Write three ways Indian tribes are different from each other.

   A.____

   B.____

   C.____

5. How many Indian tribes are there in the United States today?

____

____

6. Which is the largest tribe?

____

7. What is a reservation?

____

8. Do all Indian people live on reservations today?

____

9. Do they all speak the same language?

____

10. In what part of the U.S. do the majority of Navajo Indians live?

____

11. List three skills the Navajos acquired from the Pueblo Indians.

A.______________________________________

B.______________________________________

C.______________________________________

12. The Capital of the Navajo Nation is located at.

____

13. The Navajo call themselves dine (din-ay) which means "The People".
TRUE () FALSE ( )

14. All Navajos Indians live in hogans. TRUE ( ) FALSE ( )

15. All Navajos dress alike. TRUE ( ) FALSE ( )

16. A sandpainting is a multicolored design made on the floor of a hogan for healing purposes. TRUE ( ) FALSE ( )

17. Games, songs and some stories can only be told at a particular time of the year. TRUE ( ) FALSE ( )

18. Navajo country extends over the following states. (List them)

A. ____________________

B. ____________________

C. ____________________

D. ____________________

19. What states are included in the Four Corners Area? (List them)

A. ____________________

B. ____________________

C. ____________________

D. ____________________

20. List 3 Art skills the Navajos are well known and popular for.

A. ____________________

B. ____________________

C. ____________________

21. Who were the "Code Talkers"?

____

____

____

____

22. Name one famous Navajo Indian.

____

23. Name a popular food among the Navajos.

____

24. Are all people alike? TRUE ( ) FALSE ( )

Write three ways we are alike and three ways we are different.

Alike:

A.____

B.____

C.____

Different:

A.____

B.____

C.____

PREFACE

In a hundred year period, Navajos have made a tremendous jump from a migratory age as hunters and gatherers to an age of atomic force, technology and jets. Although many changes occurred throughout Navajo history, the Navajos were strong and self determined to hold fast to parts of their heritage that have been so sacred and precious to them throughout their lives.

Students need to be aware and appreciate the struggles the Navajo had in the past as well as the efforts they are making for a continuous successful future.

Often times students learn about other cultures in their social studies classes, through the media and from general readings in books. Unfortunately, many myths and stereotypical ideas rather than accurate information are received. Much of this information depicts Native Americans as hostile savages who scalped the colonists and practiced exotic customs and strange religions. Students need to be given more accurate information about Native Americans to help them view American history from the point of view of the Native Americans. Only in this way will they be able to understand the reasons for so-called Indian hostility and later recognize and appreciate the many contributions that Native Americans have made to this country.

The Native Americans were friendly to the first European settlers in the Americas. The Native American philosophy of life has been to be in harmony with the universe and all mankind, however, when the Europeans promoted divide and conquer tactics among the Indian tribes and aggressively invaded Indian lands, the Natives responded defensively.

Students need to study the diverse and complex Native American cultures which had developed in the Western hemisphere when Europeans arrived in the fifteenth century. These cultures should be received from a human perspective, which respects differences and helps students to appreciate the wide range of human culture and societies. To evaluate them by imposing a foreign conceptual framework-such as an Anglo American norm will violate the Native peoples integrity and reinforce stereotypes and misconceptions.

In an effort to remedy and correct these misconceptions and stereotypes as well as providing materials and information to help students view history from another perspective, "The Navajo Way of Life" was developed. It is one of many cultural units developed under an ESAA Title VI grant for use as a Social Studies supplementary resource guide for elementary and intermediate teachers in the Salt Lake City School District.

The resource guide is comprised of several units that provide information and activities for an indepth comprehensive study about the Navajo, their culture and traditions. These units include the following: history, arts and crafts, music and games, Navajo and Pueblo cookery, ceremonies, traditional Navajo dress, legends, poetry, Navajo homes, sandpaintings and successful Navajos past and present.

If used, "The Navajo Way of Life" Resource guide will assist in meeting District goals of integrating multicultural education into the regular social studies curriculum.

The development of this manual would not have been possible without the time, support and efforts made by several individuals.

I would like to acknowledge with gratitude and deep appreciation those who contributed in making "The Navajo Way of Life", once a dream, now a reality.

ESAA Director - Maria Larrea Peterson

Consultants - James Bilagody, Navajo student-University of Utah

Thomas George, Navajo student-University of Utah

Lacy Harris, Advisor for Native American Student Affairs-University of Utah

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Fernando Miranda

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Chia Lo Ly

Janis Maestas

Proof Reader - Clara Fuller

Long ago

an Indian Chief counseled his

people in the ways they should

walk. He wisely told them that

Education is the ladder to

success and happiness.

Go my son. . . . .

NAVAJO HISTORY PAST AND PRESENT

EARLY NAVAJO LIFE

Navajo legends relate that the people emerged from the lower worlds onto an island in the middle of a lake. The lake, say the stories, lies somewhere in the north surrounded by tall and beautiful mountains. Modern science has in part agreed with Navajo tradition. In 1852, it was shown that Navajo is an Athabascan language. Athabascan is the name given to a group or "family" of related languages found mostly in Canada and Alaska. The "family" group at this time did not identify themselves as Apaches or Navajos, they refered to themselves as "Dine" meaning "The People." or speakers of Athabascan. At that time a northern origin for the people was accepted.

Navajo tradition gives a number of clues to this northern origin. Many Navajo stories do not occur among surrounding Pueblos. These stories have been traced back to different tribes in Canada, Washington, Idaho, and the northern Plains. Even the Navajo origin story is different from other Southwesthern emergence stories. Of all such stories, it alone admits that the people were not the first to live in the area they now occupy. The Kisani, or Pueblos, already lived in the area and greeted the people when they came out.

But when and how the Navajo and Apache came from Canada to the Southwest is questioned, some scientists describe the Navajo moving through the high plains and entering the southwest about 1525. These scientists think the Navajos were hunters and followed the buffalo down from Canada. Evidence from certain ancient sites in the western plains tended to support this point of view. These old camps, called Dismal River sites, seemed to be Athabascan. The people lived in earth lodges, made a special kind of pottery, and hunted buffalo.

Other scientists argue for an intermountain travel route. They think the people may have come to Dinetah, the southwest Navajo homeland, much earlier than 1525. They point out that pottery like that found at the so-called Dismal River sites is found across an area from Eastern Colorado to Promontory, near the Great Salt Lake. Also, Athabascans seem to have favored mountain sites. In that case, the mountain trails would cause few problems for the people. There was no need to stay on the plains to hunt buffalo. As late as the beginning of the last century, buffalo roamed across Colorado and into northern Utah.

An early arrival of the people may explain other things, too. As more than one scientist has pointed out, the complex Navajo religion could only have come about by long contact with the Pueblos. If the people arrived in 1525, there does not seem to be enough time for such a complex religion to develop. Also, during the twelfth and thirteenth centuries, the Anasazi built dwellings that grew to look more and more like forts. Finally, they left these homes about 1300. All this might indicate pressure from Athabascan neighbors.

Most scholars have not accepted this second point of view. They generally agree that there were a number of reasons why the Anasazi moved out of the Four Corners area. Pressure from a competing culture may only have been the least important reason. A third idea has lately been presented. It suggests a number of travel routes and arrival in the southwest as early as 1000 A.D.

George Hyde first stated this third viewpoint. He believed that a large group of migrating Athabascans split up somewhere in Central Wyoming. According to him, the Navajos came through the area of the Great Salt Lake. From there they came south through Eastern Utah after crossing the Wasatch Mountains. The Jicarilla Apaches went around the eastern edge of the Uinta Mountains and then crossed central Colorado into northern New Mexico. The Dismal River Apaches, ancestors of the many different routes appears to be the most reasonable of the three. Recent study of the Fremont culture of Utah and Colorado support some of Hyde's ideas. The Fremont culture (400-1300 A.D.) developed a number of local differences between 400 and 1300 A.D. Some of these may have been the result of contact with early Navajos. The main diference is in pottery. Some is decorated in a plains manner, and made with calcite. This way of making pots could have come into the Fremont culture through the Athabascans, perhaps by intermarriage. Such pottery has been found in scattered places throughout Eastern Utah and Southwestern Colorado. In some ways it closely resembles older Navajo pottery. Other objects, such as barbed bone points and arrow heads, ground slate knives and pendants, and a Mexican type of corn suggests a northern or plains influence.

Navajo stories contain some clues that also tend to support this idea of an early arrival. In the 1890's Hatali Nez said that the Navajos arrived in the Southwest when Kintyel was being built. One of the clans, he added, joined the people later when Kintyel was in ruins. Kintyel has been identified as Chettro Kettl, a ruin in Chaco Canyon, New Mexico. It was built around 1000 A.D. and abandoned by 1300. Other Navajos have identified the home of the Flints as the Sun Temple at

Mesa Verde, Colorado. This was built around the same time as Chettro Kettl. These clan and chantway stories point to the arrival of the Navajo in the Southwest perhaps as early as 1000 A.D.

We can imagine the first of the people walking down from the north. They may have started to leave Canada by about 400 A.D. They come in small family bands.

Several hundred years before, distant Kinsmen migrated south through the Columbia Plateau into California. Others had gone east to the edge of Hudson Bay. The direct ancestors of the Navajos and the Apache were the last to move. No one knows why they left Canada, except that the people loved to travel and to explore, even then.

Some early trail blazers may have come down the Snake River and reached the northern end of the Great Salt Lake by 500 A.D. The main group worked its way donw the east slope of the Montana Rockies to the Yellowstone and Bighorn Rivers. Here some of the people left this group and moved out onto the plains north and east of the Colorado Rockies. They would become the Apache. In the mountains they hunted deer. On the plains they surrounded buffalo as they had surrounded herds of caribou in the far north. The northern plains peoples had taught them about different types of corn and pottery. Some of these would not be familiar in the new lands into which they were heading

The people probably spread across the northwestern High Plains quickly. Between 600 and 800 A.D. some Navajos had reached northern Utah and Colorado by going around both ends of the Uinta Mountains. The early Apaches had arrived in southeastern Wyoming near the Black Hills. Here their journey slowed, as they met people who already occupied the land. Though they had brought shields and perhaps had already known war, the people were not ready to fight. They were too few in number. They had come in small groups of families, and each group had only forty or fifty persons at the most.

At first they probably settled on the outskirts of Fremont settlements and lived like the local people. They traded pottery and showed the Fremont how to make the pointed-bottom, calcite cooking pots. They also may have shared their special hunting skills with the Fremont people. Perhaps they even worshipped the Fremont gods. The Fremont people made images of these gods in stone and clay. In the end they probably married into the Fremont culture. From the Fremont the Athabascans learned more about how to grow the strange corn they had brought from the plains. Though they never ceased to be hunters, they grew more and more corn. They also learned to make a different style of dwelling. This four-posted pithouse survives today as a medicine lodge.

For about three hundred years the people moved peacefully through Colorado and Utah. They crossed the Wasatch Mountains into the Uinta Basin. There they met Kinsmen and slowly moved southward across the Green River. Some moved onto the Uncompahgre Plateau where they may have used stone to build homes. These dwellings are like those of the Fremont people except that no adobe mortar was used. (They are also built in the round pattern of the north rather than the rectangular pattern of the southwest.) When on the move, the people built walls to protect their brush shelters. (A more permanent shelter was built more carefully in caves of overhanging rock or against large boulders.) As they pushed farther southeast, the people may have met the last of the Basketmaker people. These people live in many-sided, mud-covered, log houses, or they may have simply taken over old dwellings. In either case, the cribbed-log hogan was already in the southwest when the people arrived.

Between 900 and 1000 A.D. the first kivas and the ceremonies that come with them bloomed in the Fremont and Anasazi areas. It is now known what the ceremonies involved. Probably they grew from rites to insure good crops and good hunting. They were concerned about changes in the climate and growing seasons. Cone-shaped, "cloud-blower" pipes, "lighting stones," and quartz crystals show this. Rituals may have centered around a conical stone object called a tiponi. Some scholars think the tiponi may represent a perfect ear of corn. This might suggest the worship of a Corn Goddess. Also, the Anasazi at this time made rock carvings which picture the mountain sheep. The mountain sheep represented rain as well as the hunt. The humpbacked flute player, also linked with growth and rain, is also common. Fremont rock carvings show horned, human-like figures.

The Pueblo Kachina religion seems to have started in this period. Clan systems formed and the Kiva religion grew more complex. The Navajo may have shared in these early Kachina rites. If so, changes in their own religion as well as the Kachina religion would have come about. The tiponi and the worship of a Corn Goddess may be the earliest sources of Changing Woman. Perhaps during this period the Navajo also adopted the Emergence Story.

The people continued to push south on the Uncompahgre Plateau. They found the upper San Juan region already inhabited. The contact may not have been completely friendly. The many burned houses and stockaced towns that have been found tell of warfare. Perhaps the conflict was between early Pueblo groups. At least one house was found though, that was not very different from a Navajo hogan. However, most of the burned homes were pithouses.

By 1100 A.D. a culture called the Gallina-Largo had developed south and east of the Gobernador. It appears to be a late coming together of Pueblo and Athabascan cultures. Some building features are Puebloan, but not like those in the Four Corners area. It may have been a settlement of early Jemez people whom the Navajos may have joined. Pointed-bottom pottery, a special type of axe, and much use of antlers have been found.

Further west the Pueblo built-in open fields were being abandoned at Chaco Canyon. Building was started on Pueblo Bonito. This great pueblo grew to look more and more like a fort. It was finally abandoned around 1300 A.D. The same thing happened in southwestern Colorado. There mesa-top sites were left in favor of the large and safer cliff dwellings like those at Mesa Verde. Towers were also built into the Pueblos.

By 1300 the Anasazi had left the Four Corners area. Some traveled east to build pueblos on the upper Rio Grande above Santa Fe. Others moved from the Four Corners, Canyon de Chelly, and Betatakin-Ket Siel to Black Mesa and became Hopi. But there is no proof that large-scale war caused the Anasazi to leave the Four Corners. Anasazi is a Navajo word that means "ancient enemies". Yet no one really knows who these warriors were who attacked the early Pueblos. Almost at the same time that the Anasazi left, the Fremont culture disappeared from northern and eastern Utah. By about 1300 A.D. both cultures were gone.

Another group of newcomers may explain certain gaps in the story. It has been suggested that not Navajos, but ancestors of the Ute and the Paiutes moved into the Four Corners and drove out the Anasazi. However, these people did not enter the Virgin River country until about 1100 A.D. these people spread rapidly into northern Nevada and Utah, perhaps reaching northern Colorado by 1300. They tended to follow a northeasthern path along the Wasatch Mountains. They moved east into the more rugged and less favored San Juan country at a slower pace.

Because of this slow movement, these people would not be in a position to pressure the Anasazi. More likely, they competed for the use of Athabascan hunting and gathering land. In this way they put pressure on the Navajo who were between the newcomers and the Anasazi. This drove the Navajos into lands that were densely settled by Anasazi groups. The pressure form both groups explains in part between the Ute and Navjo in the Spanish period.

Navajo culture during this period of conflict is not well known. These events agree with Navajo oral traditions that the people were in the Southwest at the time Chettro Kettl's was being built and abandoned. They also agree with the belief that Flintway was begun at the Sun Temple at Mesa Verde. Small rites like Flintway and Male Shootingway, Mountainway and Beautyway may have slowly grown into larger chantways during this time. These chants use hunting and agricultural symbols more equally than later chants. They feature Bear and Snake, who were some of the oldest figures in Navajo religion. They are also chants which go together.

After 1300 A.D. the Navajo roamed in small bands throughout the area of northeastern New Mexico and the Four Corners. The La Plata Mounatins were often contested with the Utes. Some of the Navajos' Kinsmen, perhaps the ancestors of the Western Apache, had also come down through the intermountain area. They lived in Arizona to the east of the Colorado River and north of the Gila River. The Navajos and Apache probably raided isolated settlements like Awatobi and the older more remote Zuni Pueblos. The Pueblos may have joined the Navajos during periods of drought when crops failed. In turn the Navajos probably came to the Pueblos during hard winters when game was scarece.

About 1400 a more complex type of Kachina religion spread into Navajo land along the Rio Grande. It came from Mexico. The arrival of the Spaniards nearly destroyed this Kachina religion in the northern Rio Grande Pueblos. In western Pueblos like the Hopi and Zuni, it stayed active and grew. The butterfly took on a new meaning as a sign of life and growth. Rock carvings picture the mask of the Polik- Mana, the Butterfly Maiden Kachina.

Perhaps the stories of White Butterfly and Younger Brother's many butterfly robes, came from this time.

The oldest hogan sites date from the 15th and 16th centuries. Some are from the Four Corners area and from the Governador area. Others have been found on Chaco Mesa in northeastern New Mexico and on Mariano Mesa near Quenado, N.M. Oral tradition now names Gobernador as the Dinetah, or Navajo homeland. More likely, though, the people lived in the whole northeastern quarter of New Mexico at the time the Spaniards arrived. They probably spent most of their time on the mesa tops and in the mountains. They may have been as far west as the Chuskas, Lukachukai, and Canyon de Chelly.

The many events in the long journey from Canada to the Southwest changed the Athabascans. Today they are not one group, but many related peoples, different in language and culture. In terms of speech, the eastern group is composed of the Jicarilla and Lipan Apache and the more remote Kiowa Apaches. The western group includes the Navajo and the Chiricahua, Mescalero and Western Apaches. The language of the Western Apache is closer to Navajo than to Chiricahua and Mescalero. The Western Apche and the Navajos are alike in another way. Of the southern Athabascans, only they have true clan systems.

The Navajos themselves are a people of many clans. In 1890 Hatali Nez could name at least thirty-eight clans. These were made up not only, of Navajos and Apaches, but of other people as well. These clans included those of Yumans (Havasupai and either Mohave or Walapai), Utes, and Mexicans. Pueblo clans came from Zuni, Acoma or Laguna, the Pueblos east of the Rio Grande, and probably from Hopi. There were also six more clans besides all these. The many clans caused the Spaniareds, and later the Americans, much confusion. They thought only in terms of Navajo. They did not know how important a Navajos' clan really was.

When Coronado marched on Zuni in 1540, he saw smoke signals from the mesas and mountain tops around him. It is generally agreed that these were signs of Navajos. The People later often joined Pueblo groups to fight the Spaniards. They seem to have had special, if unclear, ties with Zuni. At first, Spaniards saw only Navajo smoke signals. Unseen, curious Navajos watched the mounted troops from mesa tops. Soon, however, the two peoples would meet face to face.

EARLY NAVAJO LIFE

Follow up Activities

After reading the section on early Navajo life, answer the following true or false, essay, or fill in the blank questions to assure understanding of informational content.

1. Navajo is an ______________________ language. (Canadian, Greek, Athabascan)

2. Athabascan is the name given to a group or "family" of related languages living in _________________ and _________________.

3. There are several stories in this reading that tell how the Navajos came to live in the Southwest. Which one do you believe is most accurate? Give at least 3 reasons why?

   A. ____

   B. ____

   C. ____

4. The first people (the Navajos) did not think of themselves as Navajos or Apaches, they referred to themselves as families of __________ ______, or Speakers of _____________________.

5. The People brought with them a religion based on the shaman or

   _________________ ___________________.

6. What did the Navajos learn from the Fremont culture? List 3 things:

   A. ____

   B. ____

   C. ____

7. Anasazi is a Navajo word that means"________________________ enemies"

8. The Navajo are a people of only a few clans. TRUE. FALSE.

9. In 1890 Hatali Nez could name at least______________clans.

10. Coronado, an English man, marched on Zuni in 1540. TRUE. FALSE.

11. What were three things "The People" brought with them as they traveled?

A.____

B.____

C.____

12. How did the Navajo survive while traveling?__________________

____

____

13. What other Native American tribe have you studied about that also traveled following the buffalo herds?______________________.

14. What do you think the term "culture" refers to? List at least five of your ideas.

A.____

B.____

C.____

D.____

E.____

15. The spelling of the word the Navajo can be spelled interchangeably by chaning the "J" to an "H" making it Navaho. TRUE. FALSE.

16. Look up the term "nomadic" in your dictionary. Would you think of the Navajos as being a nomadic people in earlier times? Why or Why not?

____

____

____

17. Would you say they were nomadic today? Why or Why not?

____

____

____

SPANISH MEXICAN PERIOD

The first account in history of the Spaniards arrival in the Southwest dates back to 1540 when Coronado and his expedition came in search of gold and riches. Unsuccessful, they returned to Spain empty handed.

The Spaniards succeeding visit to the Southwest had other intentions. They wanted to resettle, indoctrinate and civilize the Indians by converting them to Catholicism. Through their efforts they wanted to teach the Indians a "better way of life". The Spaniards did, indeed, meet one objective. They took the best farm lands and resettled in Indian territory. Their second objective failed. Although Missions were established and Indians did attend services, they were not converted to Catholicism. The third objective was met to an extent. The Indians absorbed the Spanish culture and used it to their advantage, but they did not let the Spaniards influence their beliefs and philosophy of life.

When the Spaniards arrived in the Southwest, they brought with them domestic animals such as cows, horses, and sheep. They also brought with them guns and tools, which were all new to the Indians.

The first impression the Indian had of the Spaniards was that they were Gods. Later, their impression changed dramatically when the Spaniards settled on their best farm lands, left families homeless and used Indians as slaves and servants. Those who served as slaves learned many of the Spanish ways. They learned how to build adobe homes using molds. They learned to grind wheat to make bread, as well as how to ride horses and care for domestic animals. At the same time the Spaniards learned from the Indians. They were introduced to foods made from corn and corn meal.

This went on for many years and the Indians grew weary. They resented the Spanish invaders. They wanted them out of their territory. They no longer wanted any part of them. So in 1680, all the Indian tribes acted together to drive the Spaniards out, and this they did. It is known in history as the Pueblo revolt. After the revolt the Indians returned to their homes and lived much the same way they did before the Spaniards arrived.

Twelve years later, the Spaniards returned with Juan de Oñate as their leader. Once again they invaded the Pueblo Indian lands and took their people as slaves. Those who escaped fled to the mountains and canyons to live among the Navajos as refugees.

For the next 35-40 years the Navajos and Pueblos lived peacefully side by side in the Jemez Plateau area. Pueblo influence among the Navajo were more apparent. Intermarriages occurred. Art and craft skills were adopted and improved, and religious ceremonies were changed, but the Navajo language remained dominant.

During this time the Spaniards were once again resettled. Missions were established and efforts were made to christianize the Indians, but once again their efforts failed. Although the Navajos were not participants in the Pueblo revolt, many hostilities occured. From 1706-1716, the reconstituted Navajos raided the newly re-established Spanish settlements. Prisoners were taken on both sides and a tradition of hostilities between both parties resulted. Spaniards would pay Navajo leaders to keep the peace among their people but this often failed because there were many family clans of Navajos and each clan had its own leaders.

By the end of the 1700's the Navajos had drifted farther west into the Canyon de Chelly area. New settlements were established. By 1776, the region lying between the Rio Grande Pueblos and the Hopi village was known to the Spaniards as "Providence of the Navajos" and a new way of life for the Navajos began.

By this time, the Navajos had acquired thousands of sheep and horses, they were more mobile and they could farm to a greater extent and their tribe was growing in number.

In 1800, Antonio el Pinto died. He was a Navajo leader who was Instrumental to some extent in keeping the peace between the Spaniards and Navajo Indians. After his death the Navajos relied heavily on raiding the villages of New Mexico for sheep and horses. The Spaniards raided for the purpose of acquiring captives as laborers and household servants, and by this time, hundreds of Navajo women and children were living in Spanish homes as servants. Hostilities grew deeper and deeper and the Navajos rebelled by not only raiding the Spanish settlements, but other Indian tribe settlements as well.

The other Indian tribes appealed to the Spaniards for help and in 1818, a treaty was signed by one band of Navajos whom the Spaniards had defeated once before.

The treaty failed because once again there was no one leader for all the Navajo clans. Raiding continued for several more years.

The Navajo way of life was greatly influenced by the Spaniards during this period.

Navajos remained free from all military, political, and ecclesiastical control. They continued to acquire items of Spanish material culture through their systematic harrassment of the settled Spanish and Pueblo villages but their social and political organization remained unchanged.

Contacts with White Americans did not affect or influence the Navajos until the U.S. undertook to halt the Navajos and Apache raids as part of the terms of the Treaty of Guadalupe Hidalgo.

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SPANISH MEXICAN PERIOD

Follow - up Activities

Answer the following fill in the blank, true or false and essay questions.

1. The first account in history of the Spaniards arrival in the Southwest was in 1492. TRUE. FALSE.

2. Coronado and his expedition came in search of ______________ and ______________.

3. Did the Spaniards succeed at getting what they wanted when they made their first visit to the Southwest? YES. NO.

4. What was the Spaniards main objective when they came the second time?

   ____

   ____

5. The Spaniards brought __________, ____________, and __________ when they came to the Southwest.

6. These domestic animals changed the Navajos way of life. TRUE. FALSE.

7. The first impression the Indians had of the Spaniards was that they were gods. TRUE FALSE

8. List three things the Spaniards did to make the Navajos and other Indian tribes change their first impression of them.

   A.____

   B.____

   C.____

9A. What was the third objective the Spaniards had in mind when they came to the Southwest?

   ____

   ____

9B. Explain how this objective succeeded or failed.

10. The Native Americans learned many things from the Spaniards.
TRUE. FALSE.

11. Did the Spaniards learn anything from the Native Americans ?
YES. NO. If so what?

12. Why did the Catholic Church want to christianize the Indians?

13. What was the Pueblo Revolt?

13. A. Why did it happen?

13. B. What came from it?

14. The Navajos and the Pueblos lived peacefully side by side for 35-40 years. TRUE. FALSE.

15. What types of influences occurred between the Pueblos and Navajos during this peaceful time? List three.

A.______________________________

B.______________________________

C.______________________________

16. Antonio el Pinto was a Pueblo Indian leader. TRUE. FALSE.

17. Many treaties weren't valid because there was no one leader for all the Navajo clans. TRUE. FALSE.

QUESTION FOR DISCUSSION

1. Why did the Navajos fight against the Spaniards?
2. Would you fight to protect what is rightfully yours, how would you do it?
3. Discuss and compare the positive versus the negative things that happened during the Spanish Mexican Period.

WHITE AMERICAN PERIOD

After the treaty of Guadalupe Hidalgo was signed, the U.S. government took over lands in New Mexico and faced the problem of making peace with the Navajos. Raiding had become a way of life for the Navajos. The raiding which the Navajos carried out against the Pueblo and Mexican villages was done for dependent food needs, material goods, and captives to sell, or use as slaves. The killing of Pueblos or Mexicans except in some instances of revenge, was entirely incidental to acquiring goods and animals.

The U.S. government sent General William Kearny to Indian country to try to settle the disputes and raidings. He found the various Pueblos from Taos to Zuni as well as the Mexican people anxious to ally themselves with the White Americans for a vigorous war against the Navajos. The General did not want war. He thought the Navajos were a united tribe and set out to have the Navajo leaders sign a peace treaty. Treaties were signed but not carried out for the few leaders, such as Zacilla Largo, and Narbona who did sign, did not have power over the whole Navajo nation. Earlier treaties had been signed with the Ute Indians to the north of Navajo country and these were kept, allying the Utes with the White Americans. Raids by various Navajo clans continued in much the same way as before the treaty.

During the next three years, five military expeditions were launched into Navajo country to control Navajo raiding. These expeditions were often guided by "enemy" Navajos, Utes, Zunis and other

Pueblos. These expeditions were not successful and the raiding continued.

In 1849, at the mouth of Canyon de Chelly, Colonel Washington found three Navajos leaders who were again willing to talk peace. And at Chinle another treaty was signed. Although this treaty was ratified by the United States Congress it too, was not honored and raids continued as before.

During the four years from 1846 to 1850 nearly eight hundred thousand sheep were reported missing in northwestern New Mexico.

The war department and the Territory of New Mexico together decided that the Navajo raids could not be settled with treaties and that direct forcible control of the Navajos would have to be undertaken. A military post with four companies of cavalary, one of artillery, and two of infantry was established. The site in the heart of Navajo country but west of the area of the heaviest concentration of Navajos, later came to be called Fort Defiance. The Navajos regarded this as an invasion of their country but at first they offered no direct resistance to the companies of soldiers permanently stationed at the Fort. Indian agents were sent into Navajos country by the Department of the Interior. The first worked out of Jemez, but in 1853, the second one established himself at Sheep Spring, northwest of Fort Defiance, and set to work to pursuade Navajo leaders to be peaceful. He had great success with Zarcilla Largo who continued to be a power among many Navajos. Another Indian agent, Henry Linn Dodge, brought a Blacksmith to his agency and began teaching the Indians how to work with metal. Dodge's personal efforts with Navajo Leaders resulted in a period of peace. In 1856 Dodge was killed by Apaches on a trip to the South, and trouble developed between men of the Army post and Navajos in the area.

In 1858, the post commander regulated a large area of grazing land solely for the use of army horses. Navajo sheep and horses were now excluded from what had long been an important pasture. To enforce the regulation, which the Navajos regarded as a ruthless appropriation of land, Navajo horses and sheep found on the pasture were shot. This caused more hostile feelings among the Navajos and a Negro slave belonging to the post commander was killed in retalliation. Zarcilla Largo, who was regarded by the soldiers as "head chief" of the Navajos, was ordered to give up the murderer. He tried to settle the matter in accordance with Navajo custom, by paying blood money but this was refused, and the post commander set out to punish the Navajos for not complying with his order.

Three successive expeditions marched against the Navajos with no results except the killing of a few peaceful Indians. Finally, another treaty was signed by a group headed by a man called Herrero. The White Americans appointed him head "leader" in place of Largo. This treaty like the others, had no effect, and throughout the year 1859, the soldiers continued their campaign to stop Navajo raids. The expeditions covered the whole territory lived in by Navajos, from Zuni northward to the San Juan River and from Mount Taylor westward to Marsh Pass. Navajos were impressed with the fact that the White Americans had enlisted the aid of all neighboring Indians, "enemy" Navajos, Utes, Zunis, Hopis and other Pueblos, to act as scouts for them but no surrenders were made by Navajos and raids continued. Despite the show of White American strength, the reaction of the majority of the Navajos was not to sue for peace, but rather to drive the Americans out of their country.

Invasion of the Navajo territory at Fort Defiance was resented, and trouble with the troops there festered hatred. Navajos leaders, like Herrero and others who had once tried for peace, now joined forces for an attack on Fort Defiance. In April 1860, a plan was made by the Navajo war leaders and carried out with a force of more than two thousand warriors armed more with bows and arrows than with guns. The artillary of the soldiers proved to be too much for the Navajos and after a two hour battle many were badly injured or killed.

The attempt made by the Navajos to drive the White Americans out of their territory failed, and the raiding continued. After the attack on Fort Defiance, the raiding spread as far east as Santa Fe and as far South as Zuni, the renewed vigor of the raids led New Mexicans to organize for retaliation. In a short time they took one hundred Navajo prisoners, mostly women and children who were disposed of according to custom as slaves. It was reported about this time that there were as many as five to six thousand Navajo slaves living with families in the New Mexico villages.

Athough they were defeated at Fort Defiance, it began to appear to the Navajos that the White Americans were weakening. In 1861, the Fort was abandoned and troops were withdrawn except for a small force at Fort Fauntleroy (later to be known as Fort Wingate).

The U.S. Civil War was drawing the attention of the government elsewhere and for two years it appeared to the Navajo War Leaders that they were succeeding in their attempts to get rid of the White Americans. However, as Union troops gained control of the New Mexico territory, a determined effort was launched to keep open the lines of communication with the far west. This resulted in an order to destroy at all costs the Navajo threat to white settlers.

General Carleton, in charge of New Mexico Territorial Affairs, assigned Colonel Kit Carson to carry out this order, instructing him to kill all Navajo men who resisted and to take the women and children prisoner. Carson undertook this assignment in 1863, at a time when probably a majority of Navajos had begun to believe that they were stronger than the Whites who had hardly interferred with them since the defense at Fort Defiance.

Carson worked out a plan for killing off all the Navajo men, a task not possible without the seven hundred volunteers who came from settlements in New Mexico. He first concerned himself with the Mescalero Apaches in southern New Mexico, who surrendered to him four-hundred strong and agreed to remain on the reservation set aside for them at Fort Sumner. General Carleton then held a meeting with Navajo leaders at Cubero. He offered them land with the Mescaleros and rations until they could get started in farming life, if they would stop raiding. The Enemy Navajos of Mount Taylor, under Sandoval agreed and were immediately sent to Fort Sumner. Barboncito, of the Canyon de Chelly Navajos who had been a major leader in the attack on Fort Defiance affirmed that the Navajos were just as strong as the White Americans. Other Navajo leaders backed him up and said they would fight to stay in their homeland. It was now up to Kit Carson to solve the raiding problems. Carson, with his seven hundred New Mexico volunteers, marched into the heart of Navajo country and re-established Fort Defiance which he adopted as his headquarters. In early 1863, before the meeting at Cubero, the Navajos had driven off cattle, sheep, and horses from Isleta, San Felipe, and Alburquerque. In June, an official declaration of war in the form of a General Order was made against the Navajos.

General Carlton orded Colonel Carson to force the Navajos to surrender to him at Fort Defiance where they would be shipped to Fort Sumner. Carson began a systematic campaign of destroying all Navajo means of livelihood. His soldiers tore up cornfields wherever they found them. They slaughtered sheep by the thousand, and left them in piles to rot. They ranged through all the areas of heavy Navajo concentration. The Navajos began to scatter to find food. Some traveled to southern New Mexico and southern Arizona, some westward to Navajo Mountain, some to join with the Apaches in the White Mountains, and many women went to the Jemez Pueblo. In the winter of 1863, Navajos began coming in to Fort Defiance to surrender.

Carson's decisive move was the invasion of Canyon de Chelly in early 1864. He marched a troop to the west end of the canyon, another detachment entered from the east and marched through the canyon destroying cornfields and cutting down peach trees as they went. They killed no one and gave food to those they captured. A second detachment followed the same course, again dealing in kindly fashion with the Navajos who did not escape them.

This demonstration of Carson's policy so impressed the Navajos of Canyon de Chelly that immediately more than two hundred followed him back to Fort Defiance for food and security. Hearing that Carson was not slaughtering them, steadily more and more Navajos gathered at Fort Defiance. Within a few weeks there were twenty-four hundred at the Fort, unwillingly waiting to go to Fort Sumner. Eventually, eight thousand Navajos were taken in this manner and made the 300 mile walk to Fort Sumner.

The Navajos who were sent into captivity underwent what became a focal experience in their contact with the White Americans. For four years they were thrown together into a single, closely supervised, and regulated group. Their way of life was completely altered from roving herders to thoroughly sedentary prisoners.

WHITE AMERICAN PERIOD

FOLLOW UP ACTIVITIES AND SUGGESTIONS

List the following words on the board and discuss their meaning with students prior to reading this section.

Vocabulary Words

ally
artillary
captivity
complying
detachment
excluded
expeditions
festered
raiding
ratified
resistance
retaliation
sedentary

Review for Comprehension

The following questions are fill in the blank, true or false, and essay. Answer them accordingly.

1. The raidings that took place against the Pueblo and Mexican villages were done for the following reasons.

   A. ____

   B. ____

   C. ____

2. Why were peace treaties signed.?

   ____

3. Why did the signing of peace treaties often fail?______________

____

4. Henry Linn Dodge taught the Navajos how to work with metal.

True ( ) False ( )

5.(a) Discuss the 1858 espisode that conspired after important grazing lands for sheep were taken away from the Navajos and used solely for army horses. ____________________________________

____

____

____

____

5.(b) How would you have reacted to this same situation? What types of feelings would you have had?________________________________

____

____

____

____

6. List three (3) famous Navajo Leaders mentioned throughout this section. A.____________________________

B.____________________________

C.____________________________

7. The______________ ______________, ______________, ______________,______________and Pueblos were neighboring Indians who acted as scouts for the White Americans.

8. Why did the Navajos want the White Americans out of their country?

____

____

9.(a) If someone invaded your property and told you to move to a place where chances of livelihood were slim, would you go peacefully? Would you rebell?______________________________________

____

____

(b) How would you rebell?__________________________________

____

(c) Do you blame the Navajos for rebelling the way they did?_______

____

(d) How would you have felt if when your home and property were trespassed on and your mother, younger brother and sister were taken away and made to work as slaves?______________________

____

This is what happened to many Navajo families, so you can understand why there were so many feelings of hostilities towards White settlers.

10. The ______________war took many American troops away from the Navajo territory.

11. General Carleton assigned Colonel ______ ___________ to carry out the order to destroy at all costs the Navajo threat to White settlers.

12. General Carson worked out a plan. What was his plan?__________

____

____

13. General Kit Carson had been a good fried to the Navajos before he took on his assignment to isolate the Navajos and put them in one place. True ( ) False ( ).

SUMMARY

The Native Americans were friendly to the first European settlers. They extended their hands in friendship when the Europeans first arrived in the Southwest. The friendship between the two groups quickly ended when the Europeans invaded Navajo lands taking what they desired; the best farm lands, homes, and women and children to use as slaves. The Navajos and other Navtive American tribes rebelled forcefully. They had to, in order to protect what was rightfully theirs. Wouldn't you?

The U.S. Government came into play when they saw the raiding and fighting that was taking place among the Native Americans and the white settlers.

The Navajos, being the largest and most forceful tribe, got all the blame for the uprisings. Since the signing of peace treaties had failed,the government took another means of solving the conflicts. This is when a decision was made in Washington D.C. to move or relocate the Navajos to a designated land (reservation) where they would be held captive. While captive, the White Americans try to civilize and instill in the Navajos a perspective of "the American way of life", which the White Americans believed was the only way of life.

Concluding questions for discussion:

1. How would you react if strangers invaded your home, took all they wanted and forced you out?

2. Would you have reacted in the same hostile and aggressive way

that the Navajos and other Native Americans did?

3. How would you feel if you were then punished for acting to protect what was rightfully yours?

4. What reasons did the White Americans have when they wanted to change the Navajos way of life?

5. Were the White Americans successful at making a big impact on the Navajo culture during their years of captivity?

6. Discuss the "Melting Pot Theory" with students.

THE LONG WALK

Discuss with students the meaning of the following words prior to reading "The Long Walk". This will assure students comprehend the informational content of this section.

procession
enduring
scornful
accustomed
destination
distraught
relocating
reluctant

perished
captives
belligerent
preliminary
desolate
dwindling
native
resolve

Additional suggestion: Include some of these words in your weekly spelling vocabulary lists.

THE LONG WALK

The procession from Fort Defiance in Navajoland to Fort Sumner, (300 miles away), began on March 6, 1864 with 2,400 Navajos. They had walked every mile of the way enduring the freezing temperatures, hunger and the scornful jeers of the soldiers, as well as death that accompanied them as they traveled.

Every step they took saddened them for they traveled farther and farther away from their beautiful homeland. A homeland that was no longer theirs.

They crossed the Rio Grande River on to unfamiliar surroundings, where the mountains, canyons, and beautiful rock formations like those they were accustomed to seeing in their country, were non-existent.

The Navajos were bewildered at this and it only made them feel the great loss of their beautiful homeland even deeper. During their journey to their cruel destination at Fort Sumner, one hundred and ninety seven Navajos lost their lives. On March 20, of the same year, eight hundred more Navajos began the same long journey to Fort Sunmer leaving their beloved homeland behind. Most of them women, old men and children, suffered the severe snow storms, the freezing temperatures and the hunger. On this and succeeding journeys many Navajos perished of cold, hunger, and illnesses. Eventually 8,000 Navajos arrived and were captives at Fort Sumner. The U.S. government had hoped that in a new home, far from enemies, the Navajos could give up their belligerent ways and could begin a new way of life as farmers. The government also had high hopes of educating the Navajo people.

Few preliminary plans were made by the U.S. government to initiate their goals. There was much disorganization and uncertanity in knowing what to do with the Navajos once they arrived at Fort Sumner.

Many unforseen problems developed. There were not enough tents, blankets or food to go around. Many Navajos had to dig small holes in the ground and had to look for what ever materials they could find to build a roof over the hole to use as protection.

The area around Fort Sumner was desolate, dry, and flat, and it had little water or natural resources. Navajo men had to walk 12-15 miles just to find wood they needed for cooking and heat. Drought, rodents, and poor irrigation systems contributed to the loss of crops.

Although the government issued rations and other supplies these were not enough, many Navajos were freezing and starving to death. After a short time the Navajo became weary, distraught, and felt hopeless. They were sure evil spirits were causing all their misfortune. Medicine men refused to hold sacred ceremonies. They felt that the Gods of Navajoland were too far away to hear or help them. The Navajos were just living from one day to the next not sure of their future destination. They lived this way for several years, suffering the hardships and bad luck that came their way.

The U.S. government also grew weary for their supplies were dwindling. There was little food, water and less wood for cooking and heat.

Initial goals for the Navajos had dissolved. Their only concern at this point was to keep the Navajos alive on the bear neccessities they could give them. The idea for relocating the Navajos proved to be a poor one. A resolution had to be made. After much consultation and discussion among the U.S. officers at Fort Sumner, a decision was made. The Navajos would be sent to Oklahoma. There, water, wood and good farmland was plentiful.

When the Navajos heard of this plan they were angry. They did not want to be sent away again. They wanted to go back home. Home to their beautiful lands. Home to their sacred gods who would watch over them.

The U.S. government took the Navajos feelings into consideration. They knew that if they forced the Navajos to relocate again it would only open doors to more problems. Navajos would reamin on the reservation by force, not by choice.

Once again the U.S. officers consulted and discussed how to resolve the matter. After some time they had made a decision. The Navajos would be sent to their native homelands only if they agreed to keep the peace with their neighbors and not to oppose the building of a railroad. They would have to send their children ages six to sixteen to schools. The Americans in return would give the Davajos back the land described in the treaty, along with tools and seed, small cash payments and stock. They also promised to protect the Navajos from their White and Indian enemies.

Reluctant at first to promise to conform to the White Mans rules, the Navajos eventually agreed. Treaties were signed by all the Navajo leaders on June 1, 1868.

The Navajos began their long journey homeward. However, unlike the first journey they made, this time there was joy, hope, anticipation, and excitement in their hearts, for this time they were going home.

In mid June a ten mile Caravan rolled away from Fort Sumner. The summer walk was very much different from the winter marches four and a half years before. By the time joyful Navajos reached Fort Defiance, their native homeland was a desert with no signs of livelihood. Despite all the terrible hardships of the three hundred mile removal and the hard life at Fort Sumner, the Navajos had survived. Their way of life--their religion and Navajo traditions had not changed much during their four and a half years stay at Fort Sumner. This question of their way of life would be the issue in years to come. The white Americans would use the treaty to force Navajo children into classrooms where they would be taught to live the white American way. The Navajos would resist this change.

The Navajos did gain a sense of unity from their experience at Fort Sumner. The Tribe now shared a few things in common; an ugly memory of a difficult time, the joy of returning home, and a deep belief that they should now keep what was their.

THE LONG WALK

Follow-up Activities

Grades 4 - 6

After reading the historical selection on " The Long Walk", answer the following essay, fill in the blanks, True or False, *geography questions. (*refer to the map included in this section).

1. The Navajo reservation today is in New Mexico, Idaho, Southern Utah and Arizona. TRUE. FALSE.

2. The Long Walk for the Navajos began on March 6,_______________.

3. The journey began at ____________which is located in the state of______________and ended at_____ _________which is located in the state of _____ ____________.

4. List three hardships the Navajos had to endure while traveling the long journey.

   A.____

   B.____

   C.____

5. The________ _________ is a large river the Indians had to cross to reach their final destination.

6. 2,400 Navajos began the first journey and 75 of them lost their lives on the way. TRUE. FALSE.
   If false how many actually died?_____________

7. The three goals the U.S. government hoped to accomplish by sending the Navajos away were______________________________________

   ____

   ____

8. List 4 hardships the Navajos encountered once they arrived at Fort Sumner.

   A.____

B.____

C.____

D.____

9. The Navajo people were happy living in their new homeland.
TRUE. FALSE.

10. What were two problems the U.S. Government had while the Navajos were kept captive?

A.____

B.____

11. Where did the government want to send the Navajos when they saw that things were going wrong at Fort Sumner?________________.

12. What did the Navajos want most of all?____________________

____

13. What did they have to do to get what they wanted? List two things:

A.____

B.____

14. How long did the Navajos live in Fort Defiance?__________years.

15. With a red crayon, mark on your map the route the Navajos took from Fort Defiance to Fort Sumner.

16. From looking at your map what topographical comparisons can you make when you look at the lands in the Fort Sumner area and the lands in the Fort Defiance area.

____

____

17. On your map circle the Forts you see and identify the state they are located in. List them in alphabetical order on a separate sheet of paper.

____

____

____

18. What date did the long journey homeward begin?______________

____

19. The Navajos didn't want to return home. TRUE. FALSE.

Questions for Discussion

1. The Navajos had to travel three hundred miles on foot from Fort Defiance to Fort Sumner. If they didn't have any problems such as ox carts breaking down, rivers to cross, snow or hail storms, they could travel an average of five and a half miles a day. Without delaying complications, how many days would it have taken them to reach their destination?

2. Was your answer close to 54? In reality, this is how many days it took the Navajos to reach Fort Sumner. Can you imagine how they felt making this long trip in the freezing cold of winter? I'm sure you have all spent a few hours outside during a cold winter storm, haven't you? Did you ever seek warmth when it got too cold for you? The Navajo people got cold but they couldn't go anywhere to get warm. Would you like to be outside for a 24 hour period during a freezing, cold snow storm? How do you think the Navajos felt? They must have been very strong to have been able to tolerate all the misery and hardships they went through. What do you think? How do you think you would feel, if you were a Navajo living during this period of time?

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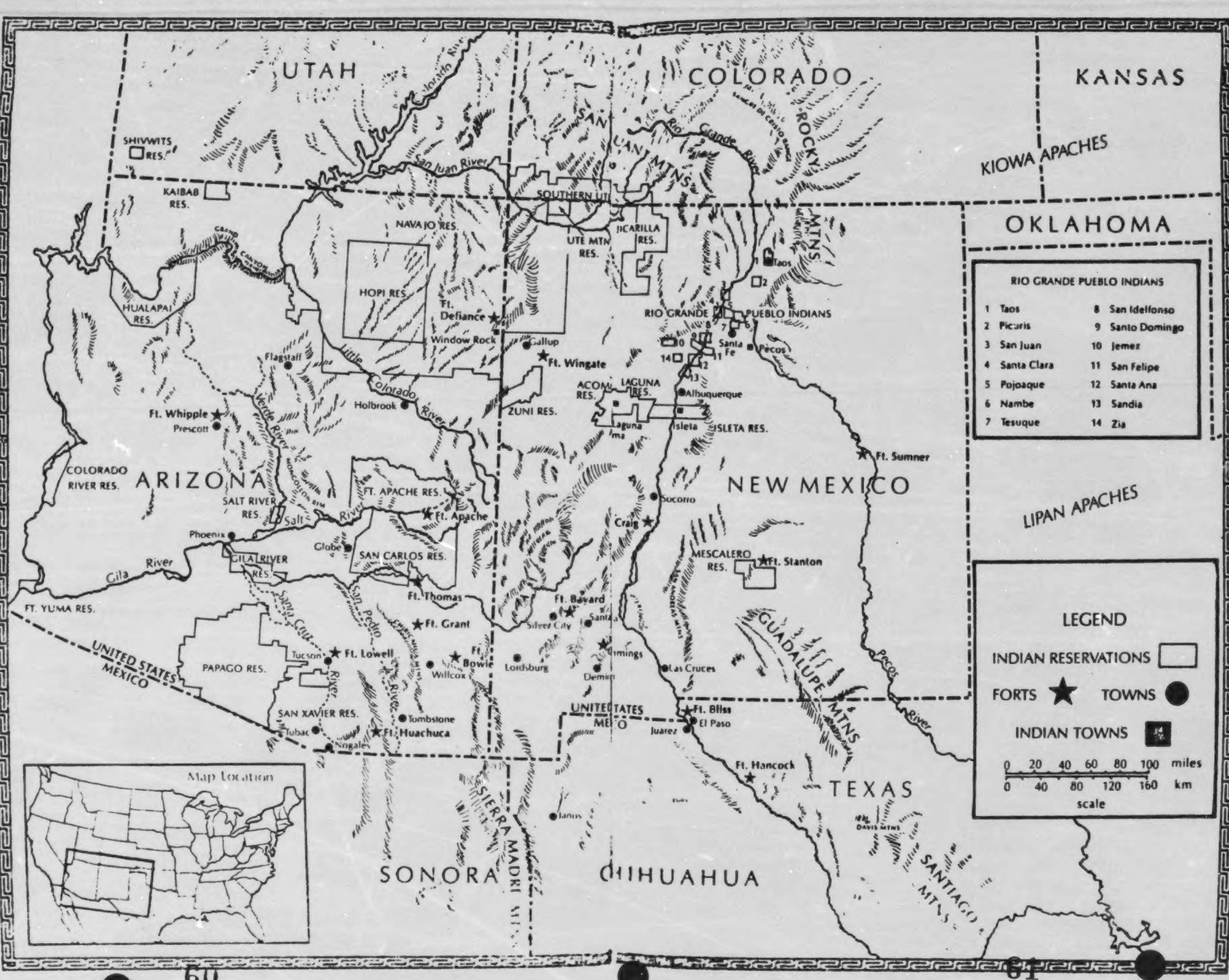
UTAH
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LIPAN APACHES
ARIZONA
NEW MEXICO
TEXAS
SONORA
CHIHUAHUA
UNITED STATES
MEXICO
SHIVWITS RES.
KAIBAB RES.
HUALAPAI RES.
NAVAJO RES.
HOPI RES.
SOUTHERN UTE
UTE MTN RES.
JICARILLA RES.
ZUNI RES.
ACOMA RES.
LAGUNA RES.
ISLETA RES.
COLORADO RIVER RES.
SALT RIVER RES.
FT. APACHE RES.
SAN CARLOS RES.
GILA RIVER RES.
FT. YUMA RES.
PAPAGO RES.
SAN XAVIER RES.
MESCALERO RES.
RIO GRANDE PUEBLO INDIANS
SAN JUAN MTNS
ROCKY MTNS
GUADALUPE MTNS
SIERRA MADRE MTS
SANTIAGO MTNS
DAVIS MTNS
GRAND CANYON
Colorado River
San Juan River
Rio Grande River
Little Colorado River
Verde River
Salt River
Gila River
Santa Cruz River
San Pedro River
Pecos River
Ft. Defiance
Window Rock
Gallup
Ft. Wingate
Flagstaff
Holbrook
Ft. Whipple
Prescott
Phoenix
Globe
Ft. Apache
Ft. Thomas
Ft. Grant
Tucson
Ft. Lowell
Ft. Bowie
Willcox
Lordsburg
Tombstone
Ft. Huachuca
Tubac
Nogales
Silver City
Ft. Bayard
Santa Rita
Ft. Cummings
Deming
Las Cruces
Ft. Bliss
El Paso
Juarez
Ft. Hancock
Janos
Socorro
Craig
Albuquerque
Laguna
Isleta
Santa Fe
Pecos
Taos
Ft. Sumner
Ft. Stanton
RIO GRANDE PUEBLO INDIANS
1 Taos
2 Picuris
3 San Juan
4 Santa Clara
5 Pojoaque
6 Nambe
7 Tesuque
8 San Idelfonso
9 Santo Domingo
10 Jemez
11 San Felipe
12 Santa Ana
13 Sandia
14 Zia
LEGEND
INDIAN RESERVATIONS
FORTS ★
TOWNS ●
INDIAN TOWNS
0 20 40 60 80 100 miles
0 40 80 120 160 km
scale
Map Location

60 61

*The Long Walk

RESETTLEMENT AND CHANGING PATTERNS OF LIFE

VOCABULARY WORDS

antagonism-	to act in opposition; hostility, hatred, dislike.
forage-	food for horses, cattle or sheep. To rove or search for food.
reliquishment-	to give up.
compliance-	submission; a yielding; obedient, civil.
Indian agent-	a person appointed by the government to live among the Navajos and report back occurances, also acted as a resource person for the Navajos.
encroachment-	to invade the rights or possessions of another; to intrude on anothers property.
depleted-	to empty, to diminish; to reduce.
jurisdiction-	the administration of justice, legal authority, the limit or extent within which this authority may be exercised.
impetus-	the force with which a body moves; momentum; boost.
distinct-	of marked difference, separate, clear, well-defined, obvious, precise.
rectilinear-	moving in, consisting of, bounded by, or characterized by a straight line or lines.
deities-	designs seen in sandpainting that are representative of the supreme being, a pagan god or goddess.

Discuss the vocabulary list of words, their meanings and usage with students prior to continuation of this section. Include some of these words in your weekly spelling lists.

RESETTLEMENT AND CHANGING PATTERNS OF LIFE

Back to late to plant crops and without livestock, the Navajos relied through the first winter on government rations which were given to them at Fort Defiance and at Fort Wingate.

Some twenty-five hundred Navajos settled at Fort Defiance. The others scattered through out the newly created reservation looking for their old homes. The government had promised to issue sheep and goats and in the following year fulfilled the promise. Fourteen thousand sheep and one thousand goats were distributed, two to a person, as far as they would go, to the ninety-five hundred Navajos who appeared for the distribution. Three years later another ten thousand sheep were given out. The Navajos were on the road to a new life as independent herdsman.

Nevertheless, crops were poor through 1870 and rations had to be continued. It had been agreed in the treaty that the government would, if necessary, issue rations during a ten year period, through 1878, while Navajos were getting back on their feet. The ten year "treaty period" was a difficult one for the Navajos, and seeds of antagonism were sown during this time between them and the white settlers.

Almost as soon as the sheep and goats were issued, Navajos began to expand beyond the boundaries of the newly surveyed reservation. Many had lived far beyond those boundaries before and by simply returning to their homes broke the treaty provisions. Others found that the new boundaries had nothing to do with good forage and followed their sheep and goats out into areas where there was feed. In the first years when crops failed and rations were irregular, some of the young men went back to the old ways of raiding for means of survival.

In 1876 the surveys for the Atlantic and Pacific Railroad (later to be the Santa Fe) were carried on through the Southeastern part of the Navajo reservation. The Navajos learned that sections of their land would be given up to the railroad and opened for white settlement. These sections contained some of their best winter range. The Navajos sent Manuelito, a subchief for all of the eastern part of the reservation, to Washington D.C. to protest. He learned that lands north of the San Juan river would be open to the Navajos for homesteads to compensate for the lands taken by the railroad. By 1879, raids against Zuni and Mexican settlements south and east of the reservation were occuring once more. The Navajos were once again angry for the relinquishment of their lands.

Meanwhile, changes proceeded steadily a school was set up at Fort Defiance in compliance with the treaty of 1868, but the first teachers were driven out in 1873. The school continued but with little effect. In 1879, it had a total of eleven pupils and was generally condemned by those few Navajos who had any interest in it. Navajos felt it was a place where their children suffered from mistreatment. A settlement with a store slowly grew up around Fort Defiance. The Indian Agent encouraged the production of wool and began shipping it out to the east. Navajo blankets had already become well known in the United States and were traded as far as Utah and all of New Mexico. By 1873 the Navajos had a source of income from a wool growing and weaving market.

In 1878, one agent organized a company of scouts in an effort to control the increasing raids outside the reservation. The scout organization lasted for a year and was finally reduced to a force of ten Navajo policeman who continued under the agents direction to struggle with increasing problems of law and order. In the late 1870's some Navajos were recruited to work on the railroads in the Southeastern part of the reservation. Railroad ties for houses and scrap iron began to be an influence on Navajo life. With the coming of the first train in 1881, a coal mine opened at Gallup, south of Fort Defiance, and influences from Western culture intensified. By 1874 there was more Navajo awareness of White American ways and in 1880 there were more than twelve thousand Navajos.

In 1882 the reservation for the Hopis was created, into which the Navajos continued to expand. The reservation area for Navajos was now three times as large as in 1868, and extended to the edges of land which White settlers really wanted and found usable. A steady stream of homesteaders had moved into New Mexico and Arizona since the early 1880's. A focal point of clashes between them and Navajos who were already settled with their herds developed at the southwestern corner of the reservation. At this point in 1897, White ranchers attacked a community of sixteen Navajo families and drove them northward across the little Colorado River. Similar clashes occured in the area on the southeast where the railroad lands checkerboarded the Navajo land. Navajos had never really recognized the treaty reservation and regarded the old haunts as their own. Navajos had been granted the same rights as whites to homestead public domain , but the White Americans continually refused to recognize as improvements the hogans which the Navajos erected and pushed them off lands which the White

Settlers wished to homestead. The Indian Bureau School Progam also resulted in clashes. In 1882 a boarding school, managed by missionaries, was instituted at Fort Defiance and in 1890 a boarding school was set up at Grand Junction, Colorado for all Indians of the Southwest. A few Navajos were sent there, but not more than a dozen all together. Navajos were either uninterested in or directly antagonistic to the boarding school at Fort Defiance. Its desciplinary methods were like those in use elsewhere in Indian service boarding schools. Ankle chains and solitary confinement were common practices.

In 1887 the Indian Bureau passed a compulsory school regulation in an effort to counteract general Indian indifference to school. The compulsory regulation was opposed by a limited group of Navajos. Although the majority of parents and children strongly favored schooling, they opposed the harsh mistreatment and ineffective methods of descipline.

During the three decades following 1900 the Navajo population continued to increase, reaching more than forty thousand by 1930. The Navajos also steadily increased the number of sheep, goats, and horses. The Indian Bureau continued its program of land increases to take care of the expanding population and also its efforts to provide school. Through 1908 additions were made to the Navajo reservation on the west and south. Shortly after, in 1911, portion of land on the Southeast of the reservation were returned to the public domain and the unsatisfactory conditions of White American encroachment, and clashes between Indians and Whites continued. The considerable increases in reservation land by executive order reduced the land conflict to some extent, but the White population was steadily increasing and the pressures on the Navajos continued.

As early as the 1880's the Indian Bureau had adopted two approaches to increasing the productivity of the Navajo land. One was the improvement of the sheep raised and the finding of markets for wool and blankets. This progressed slowly with special attempts to improve the sheep by introduction of Merino and Rambouillet rams. The other approach was the expansion of agricultural land. The areas around Fort Defiance, Chinle, Tuba City, and Shiprock were improved for irrigation and this increased somewhat the amount of irrigated farmland on the reservation. These measures taken by the Indian Bureau encouraged sheep herding but it did not keep pace with needs of the increasing population.

The rangeland on the reservation was poor and as sheep and horses increased, the land steadily depleted. A large proportion of Navajos began to devote themselves entirely to stock raising. The irregularity of rain and snow on the reservation resulted in a great variation from year to year in the adequacy of the range. Families developed a great mobility, shifting widely over the reservation as they sought good pastures. A few Navajos became established in areas where the range was considered good in most years and these families grew large herds and were well off. The majority of Navajos barely survived from year to year by taking advantage of good range wherever they could find it. The per-family income began a gradual decline from 1900 to 1930. As late as 1913 it was still necessary for the government to issue rations to people in areas of the reservation suffering from drought and range depletion.

The Indian Bureau also pushed its program of providing schools. Between 1900-1913 seven boarding schools were spread widely over the large area of the Navajo reservation and Navajo interest in sending their children to schools increased.

From 1898 on, various religious groups entered the reservation setting up missions, hospitals, or schools in different areas and by 1955 seventeen different Christian sects were supporting missionary work among the Navajos. Some maintained schools and various social services. Others engaged merely in converting Navajos to Christianity

In 1915 the Indian Bureau divided the Navajo reservation into five separate jurisdictions. Each maintained their own superintendents and staffs. In 1917 Navajos were encouraged to organize community councils, called chapters, for discussion of problems and as units with which the superintendents could more effectively deal. Six years later the Indian Bureau set up a group of advisors with whom they could discuss matters such as oil leases, and the sale of timber and other common resources of the Navajos. This group come to be called the Navajo Tribal Council. It consisted of two individuals from each of the five jurisdictions, usually selected by the superintendents of each. Its first chairman was Chee Dodge, who as the first Navajo able to speak English had long served as interpreter. He was a trader and sheepman and represented the shift from war chief to businessman and Navajo leader. From this time on, representation by Navajos for Navajos was at last here and radical changes concerning lands, education and economy took place. Finally, the Navajos had a say in what was rightfully theirs.

Better relationships with White Americans other than government officials developed rapidly after 1900. Curio shops opened by White Americans to exhibit and sell Navajo Indian craftwork, and the growing tourist trade in the southwest gave this great impetus, and Navajo blankets and silverwork found an increasing market. By 1913, the Navajo income from weaving was more than half a million dollars. Navajo identity as a culture distinct from White Americans became increasingly a source of pride as well as income. Distinctive elements of Navajo culture, such as the blanket, and even the rectilinear figures of the deities in the Navajo ceremonial dry paintings began to appear in tourist brochures, in White American paintings and in serious literature.

In the early 1930's when Indian Bureau Policy took a new direction and crystallized in the form of the Indian Reorganization Act, the Navajo were in a bad economic plight. Livestock had been developed to the point where the reservation range would not support the animals, and the Indian Bureau reported that rangeland was being washed away at an alarming rate. In 1934 the Bureau instituted a program of soil conservation which required the reduction of Navajo livestock by some 40 percent. It also required the division of the reservation into districts within which Navajos settled in the districts would have to keep their reduced herds. This meant a complete change of habits for steadily increasing flocks and to unregulated wandering over the reservation, wherever forage was available. The Navajos resisted the reduction.

Although the Navajos were paid for stock which the government agents killed, this reduction effort was at first largely carried out by force. Belatedly, the government instituted a program of eduction designed to aquaint the Indians with the seriousness of the situation, the reasons for stock development, and soil conservation measures. But on through the 1940's, after the government program of reduction had been accomplished, conflict and antagonism continued between government agents and Indians. Eventually, in 1952, the Navajo Tribal Council wrote and put into effect its own grazing regulations based on the technical knowledge supplied by the Indian Bureau.

In 1947 the Navajo Tribal Council passed a compulsory school law and once again school attendance increased.

RESETTLEMENT AND CHANGING PATTERNS OF LIFE

Follow -up Activities

As a means of testing students reading comprehension of material in this section, use the following Essay, True or False, and Fill in the Blank questions.

1. What two promises did the U.S. government make to the Navajo people when they returned to their Native homeland?

   A.____

   B.____

2. Why did seeds of antagonism develop between the Navajos and White settlers, during the 10 year provisionary period.

   ____

   ____

   ____

3. What were the Navajos major means of support and livelihood during this period in history? (late 1800 and early 1900's). List 3

   A.____

   B.____

   C.____

4. How did the opening of the Atlantic and Pacific Railroads change the Navajos way of life?

   ____

   ____

5. The Navajo people were pleased with the coming of the railroad.
   TRUE. FALSE.

6. Why didn't the Navajo people want to send their children to public schools?

____

____

7A. What were some of the western culture influences that intenisified the Navajos awareness of White American ways? List 3

A.____

B.____

C.____

7B. Do you think the Navajos excepted and appreciated these influences. Why or Why not?

____

____

8. The White American settlers continued to take reservation land away from the Navajos even though it was legally theirs and assigned to them by the U.S. TRUE. FALSE.

9. How do you think the Navajo people felt about their lands continually being taken away?

____

____

10A. What types of feelings developed between the White settlers and the Navajos because of the land situation?

A.____

B.____

C.____

11. Why do you suppose the Navajo population increased so rapidly from about 1874 to present?

____

____

____

12. What were two major problems the Navjaos had while raising sheep?

A.____

B.____

13. What were the responsibilities of the Navajos Tribal Council?

____

____

14. ____________ ____________was the first Navajo Tribal Council Leader.

15. What changes occured for the Navjaos once a tribal council was established?

____

____

____

16. During the 1900's, better relationships between the White Americans and the Navajos developed. What brought this change about?

____

____

17. The Navajos based their economic status on the number of sheep they owned. Do you think this had anything to do with the hostile feeling the Navajos acquired once they heard about the sheep reduction program introduced and carried by the U.S. government in 1834? How?

____

____

____

____

18. What measures were taken to resolve the problem of unavailable forage and not enough reservation rangeland for supporting Navajo livestock?

____

____

Follow - up Discussion Topics

1. The Boarding School system was set up in a way that children had to leave their home and family during the school year and live among the traditional White American ways. They had to learn a culture and a language that was very much different from what they were accustomed to. Many instances occurred when Navajo children were punished for speaking their native language or for using any of the traditional ways that were part of their heritage and culture.

   How would you feel if someone punished you and told you it was wrong to do something you were accustomed to doing all your life? How do you think the Navajo children and their parents felt? Do you think this may have been a reason why parents didn't want to send their children to school? Would you want to go if you had to face the same situation Navajo children faced for so long?

2. Between 1900-1913 the Indian Bureau was involved in the plan of providing schools for Native American children. Do you think this increased the Navajo peoples interest in education?

3. Throughout history it seems that all the people the Native Americans came into contact with wanted to convert them to Christianity. In the early 1600 with the arrival of the Spaniards to the Southwest, their main intent was to Christianize the natives in an effort to "civilize" them. They thought that any group of people who did not live in adobe stone like houses, or who didn't wear European styles of clothing were "uncivilized." Their conversion to Christianity crusade failed and the Natives continued to hold

fast to their own spiritual beliefs. Throughout Navajo History up to the 19th century, strong efforts to christianize Native Americans have continued.

Do you think the reasons for converting Navajos today are similar or different from those the early Europeans had? How?

The Navajos continue to be strong in their spiritual beliefs. They did not renounce them in the past. Do you think they will renounce them in the future?

4. Upon returning to their homeland after the 4½ year captive situation at Fort Defiance, the Navajos were issued land appropriations by the government. As time went on new settlers appeared and took what ever land they wanted not taking into consideration its rightful owners. Later the U.S. government recognized the quality and resources found in the Navajo reservation and wanted to built a railroad.

   How do you think the Navajo people felt about this?

   How would you feel if a promise was made to you and later not kept?

NAVAJOS TODAY

During World War II, thirty four hundred young Navajo men and women entered the armed services. They made an enormous contribution to the war effort. A method of code talking using the Navajo language gave America a fool proof, unbreakable code that remained top secret not only during W.W. II but for many wars thereafter. Volunteers from government Indian Schools in New Mexico and Arizona performed so successfully at code talking that before the war ended about four hundred Navajos were employed in communication. Also.during this period thousands of Navajos began to work off the reservation in agriculture and industry. The skills they acquired were later shared with their people From this point on Navajos began to understand the importance of education and began encouraging their children to go to school to learn skills that would benefit their people.

Today more than 51,000 young Navajo people are enrolled in public schools and more than 1,600 are enrolled in colleges and universities, many have gained skills in law, medicine, sciences, and technology. The increasing education among Navajos has helped them to move rapidly forward through a period of transition from a socio-economic position of total dependency on the government to a position of independence.

Today Navajos are using the resources such as oil, uranium timber and coal found on their reservation to their advantage. They are becoming leaders in industry and technology and have acquired several enterprises. Shell Oil Co. Peabody Coal Co, and El Paso Natural Gas Co.

are only a few.

The Navajos are a tough, durable people. They had to be to overcome their years of hardships. In less than one hundred years they have changed from a hunting, gathering civilization to one of a highly complex culture that requires many highly intellectual skills. They are among other Americans in industry, arts and sciences and as the future of the world develops,they will continue their efforts to become self-sustaining and independent.

Knowing their history, non-Indians agree to the justice of their proud boast when they say, "I am a Navajo"!

NAVAJOS TODAY

Follow - up Activities

The following questions are fill in the blank and True or False. Answer accordingly.

1. During World War II, _______________hundred young Navajo men and women entered the ____________forces.

2. What was the biggest contribution the Navajos made to W.W. II, and the succeeding wars?

   ____

3. Code Talking is a means of communication. TRUE. FALSE.

4. What important changes took place for the Navajos after and during the war?

   ____

   ____

   ____

5. Today more than two million young Navajos are enrolled in Colleges and Universities, TRUE. FALSE.

6. Today Navajos are using resources such as__________,_________,

   __________and coal found on their reservation to their advantage.

7. Name 3 ways they are using the resources to their advantage.?

   1. ____

   2. ____

   3. ____

8. In less than one hundred years Navajos have changed from a

   ________________,_____,_________civilization.

9A. Why are the Navajos working to be self-sustaining and independent?

____

____

____

9B. How are they accomplishing this goal?

____

____

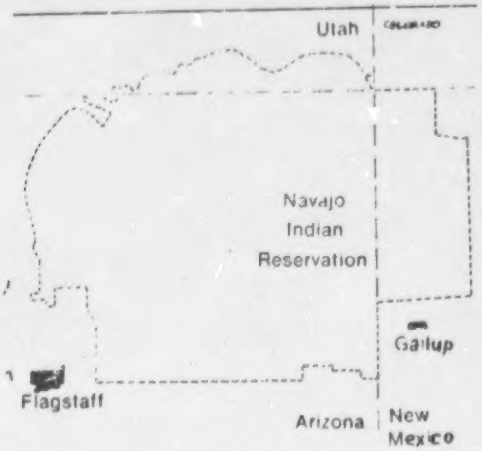
____

NAVAJOLAND TODAY

In the United States today there are over 300 Indian tribes and each tribe has made an effort to retain its own heritage. The Navajos are one such tribe; they number 165,000 and are the largest tribe in the U.S. today.

They live on a land of red rocks with long stretches of emptiness in tapestry of colors; a land that is protected by a vivid blue sky resting on the tops of high mountains. Their present day living area covers about 18,000,000 acres in northwestern Arizona, New Mexico, Colorado and Southern Utah.

NAVAJO COUNTRY



When it was offically given to the Navajos in 1868, the reservation contained about 3,000,000 acres. During the years the borders have been enlarged to provide for the growing tribe.

The reservation lies in the arid Southwest where the amount of rainfall and temperature is governed by the altitude of the land. The higher mountains receive enough moisture so that there are beautiful forests and grazing grounds. Winter snows are deep and cold. Only seven to eleven inches of precipitation fall on the lower elevations, mostly in summer. This is barely enough to produce scanty vegetation. Days are hot in July and August.

The Colorado River and its tributaries, the Little Colorado and the San Juan, are the only real rivers. There are many dry stream beds that have flash floods after summer rains. Most of the soil is poor, except along the San Juan River and the narrow beds of the smaller streams.

The higher mountains, mostly along the Arizona, New Mexico border are valuable for lumber, grazing and recreation.

Mesas, flat topped hills, are picturesque features in some parts of the reservation. There are also striking throats of long-dead volcanoes. The softer ash and dirt have worn away and left jagged points of hard rock that rise abruptly several hundreds of feet above the plateau. Shiprock, a volcanic rock formation in the shape of a ship located in New Mexico, is probably the most famous of these.

Minerals are found on the reservation. The material in the atomic bombs which fell on Japan came from the uranium-vanadium mines there.

Coal of medium grade is located in two areas. One is on the Black Mesa and the other in the Gallup-Durango bed. This coal is used in two big steam plants which generate electricity for northern and Central Arizona.

Oil, gas, and uranium have been discovered on the reservation and money from the leasing of these lands, has been very important in helping the Navajos develop other parts of their reservation.

NAVAJOLAND TODAY

Follow-up activities:

Answer the following questions by filling in the blanks.

1. In the United States today there are over______Indian tribes.
2. The______________are the largest tribe in the United States today.
3. They number______________thousand.
4. Their present day living area covers about ______acres in
   __________, _________________, and southern _______________.
5. The highlands have enough moisture so that there are beautiful
   _________________and grazing grounds.
6. The winter _________are deep and cold.
7. The_____________Riverand its tributaries, the _____________
   _____________and the San Juan are the only rivers near the
   Navajo Reservation.
8. The higher mountains are valuable for__________, ____________,
   and recreation.
9. __________________is the most famous volcanic rock formation
   shaped like a _______and found in ______________, New Mexico.
10. List three resources found on the Navajo Reservation today.

____

____

____

SOMETHING ABOUT NAVAJO HISTORY

SUMMARY

Navajo legends relate that The People emerged from underground into the Southwest. However, the belief generally held by anthropoligists is that they came across the Bering Strait in early times, though perhaps somewhat later than some of the other southwestern tribes.

Be that as it may, the Navajos are first recognized as an ethnic group from hogan remains in the Dinetaa, or old Navajo Country, located in northwestern New Mexico and southwestern Colorado. These date as early as the 15th century, although Navajo presence there from earlier times is generally accepted by most anthropologists. From the Dinetaa they spread south and west into what has come to be called the Navajo Country. By the early 1600's they had become a powerful and aggressive tribe.

Not long after Spanish intrusion into the southwest, the Navajos acquired horses and sheep. They also learned to work with metal and acquired the knowledge of working with wool. Famous for their adaptability, during the early centuries after their entry into the Southwest the Navajos adopted from others much of the culture that has made them the people they are today. It has been said that even though they selected a great many cultural traits from their neighbors - both Indians and Spanish - they modified or improved on everything they adapted to their own use.

The Navajos quickly increased in numbers during the early period after their penetration of the Southwest. According to their legends, originally there were only four Navajo clans. By additions from neighboring tribes, particularly the Puebloans, today there are more than seventy. Marriage within one's clan was and is regarded as incest; hence the necessity for the addition of other clans to cope with their "population explosion" is understandable.

Spanish occupation of the Southwest principally along the Rio Grande Valley, lasted from 1598 to 1821, with the exception of a short period following the Pueblo Revolt of 1680 when the Spaniards were driven southward. Following its independence from Spain in 1821, Mexico became sovereign over the Southwest. In 1846, when U.S. troops invaded the country, Mexican possession was ceded to the United States by the treaty signed at Guadalupe Hidalgo, Mexico, February 2, 1848. Neither Spain nor Mexico had ever succeeded in conquering or dominating the Navajos, nor did the United States during its first 17 years of sovereignty in the Southwest.

The first United States military expedition into Navajo country was made in the winter of 1846, when Colonel Doniphan and his troops marched to Bear Springs, later Fort Wingate, where they met with Sarcillos Largos, Narbona, Sandoval, Manuelito, and other chiefs and a multitude of Navajos. A treaty of peace - the first between the Navajo Nation and the United States - was signed there November 22, 1846.

During the next 15 years, six other treaties were drawn up, agreed to, and signed - May 20, 1848 at Beautiful Mountain, September 9, 1849 at Chinle, November 15, 1851 at the Pueblo of Jemez, July

18, 1855 at Laguna Negra north of Fort Defiance, December 25, 1858, and February 18, 1861 at Fort Fauntleroy, later Fort Wingate. Only the 1848 treaty was ever ratified by the United States Senate. Also, during this period Fort Defiance, the first military post in the Navajo country, was established by Colonel E. V. Sumner on September 18, 1851. Both sides failed in honoring the terms of the various treaties, although it has usually been the custom to blame the Indians for any and all breaches of treaty terms. Permanent peace between the Navajo Nation and the United States continued to be delayed as intermittent periods of peace and war existed, until finally the United States determined on a course of all-out war against "The People" to either subdue them for all time or to annihilate them.

General James H. Carleton ordered Colonel Christopher "Kit" Carson to spearhead the campaign which was initiated late in the spring of 1863. Invading Navajo country, the troops killed Navajo sheep and livestock wherever they could be found, devastated their cornfields and orchards, burned their hogans, and by their scorched-earth tactics laid waste the country and completely destroyed the Navajo economy. To elude the enemy troops, many Navajos, although almost starved into submission, retreated to the fastnesses of the high mountains and deep canyons in the western part of their country which was little known to the invaders. Others, too stunned or weak to resist, surrendered and made the long walk to Fort Sunmer on the Pecos River in eastern New Mexico where they were held in captivity for the next four years.

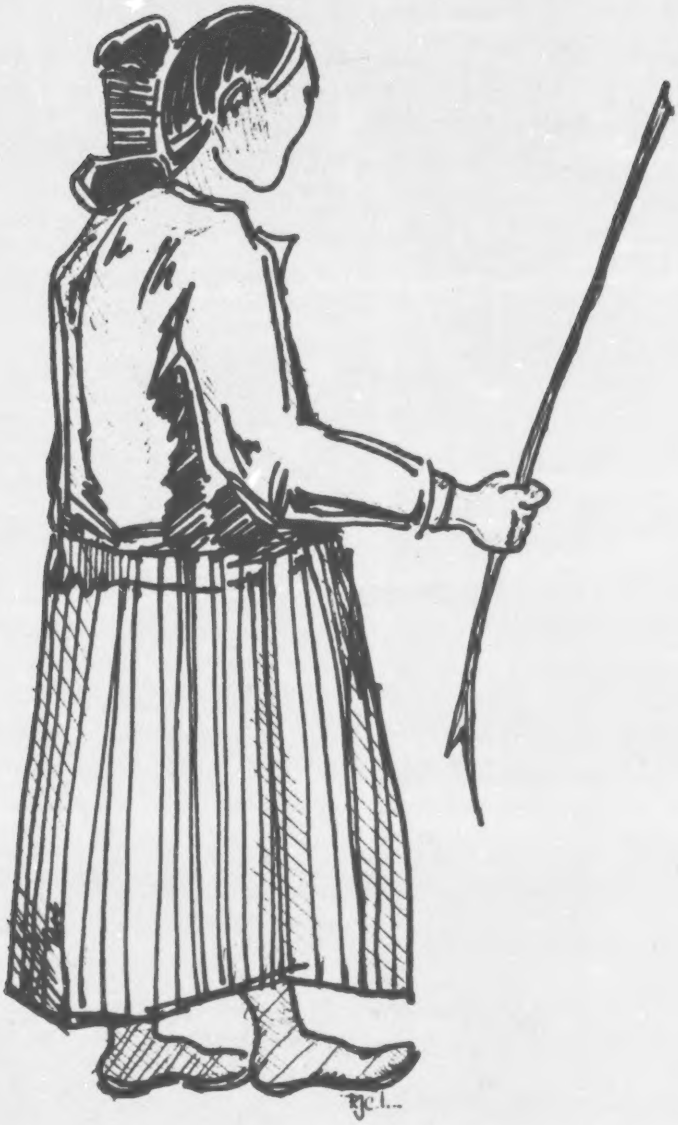
Ultimately about half the tribe - more than 8,000 - made the "long walk" to Fort Sumner, which President Lincoln, on February 15, 1864, proclaimed as a reservation. Conditions at Fort Sumner were far from ideal. Raids by Comanches and other marauding Indians, crop failures due to insect infestation and other causes, bad water and the depletion of wood for cooking and heating, sickness, desease, and other circumstances disillusioned the Navajos early in their confinement.

After four heart-breaking years, they began to make overtures for returning to their homeland. Finally their petition was granted and a Peace Commission headed by General William T. Sherman was sent to arrange a treaty. After having been offered a choice of being sent to Indian Territory in Oklahoma or returning to a portion of their former homeland, the Navajos overwhelmingly chose the latter, and on June 1, 1868, the eighth and final treaty between the Navajos and the United States was concluded. Two weeks later, they began the return to their homeland accompanied by Theodore H. Dodd, their first agent.

Soon afterward, Fort Defiance was designated as the first Agency Headquarters. Recovery from their defeat was slow at first. Their herds had been decimated, their economy shattered, and their dwellings burned. However, with the first issue of sheep in October, 1869, their hope was renewed and they felt encouraged to take new steps toward progress and the rebuilding of their economy and way of life as it existed before exile. That they had the stamina, the great urge to succeed, the will to work, and the adaptability which has characterized them, is obvious in the progress the tribe has made in the 100 years since Fort Sumner.

Better living conditions now prevail throughout the Reservation. The People have schools and hospitals. Paved roads now criss-cross the land. A nine-million dollar sawmill and other industries furnish employment for many Navajos. Tribal parks, Civic Centers and other recreational facilities provide pleasure for thousands. With these, and through valuable oil, uranium, coal, helium and other resources, including the education of their young men and women, the Tribe has the means to progress to even greater heights.

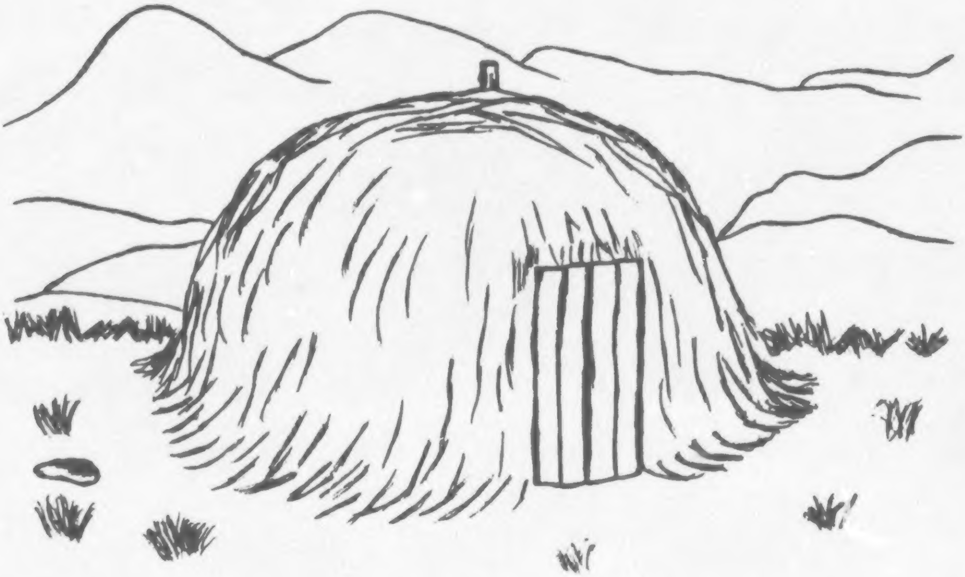
From "History in Navajo Land". Navajo Nation Tourist Guide of Navajo Parks and Recreation Department, Window Rock, Arizona. June 13, 1974 Edition (Page F2).



NAVAJO HOGANS

THERE ARE SEVERAL TYPES OF HOGANS AND EACH IS USED FOR A SPECIFIC PURPOSE. THIS SECTION WILL INTRODUCE AND FAMILIARIZE STUDENTS WITH THE VARIOUS TYPES OF NAVAJO HOGANS. SUGGESTED ACTIVITIES ARE INCLUDED.

THEME: NAVAJO HOGANS



ROUND HOGAN

The Navajo dwelling is called a hogan. It is an excellent simple adaptation to the climate; it's thick walls keep out cold in winter and heat in the summer; the centrally placed fire keeps all parts of the dwelling warm, and there is room for more occupants to sit or sleep around the fire.

Some families build two hogans, one as the families main living quarters and the other as a dwelling used for storage or a place where women can weave or sew when it is raining hard.

The early hogan was a dugout. A hole in the ground with a mat of leaves for a cover. Today's dwelling sits on top of the ground. It has 8- sides and a flat roof and is made of logs, covered with earth. The earth on top is shaped into a mound. A hole is made in the roof to let the smoke out. A single doorway that faces east is covered with a rug.

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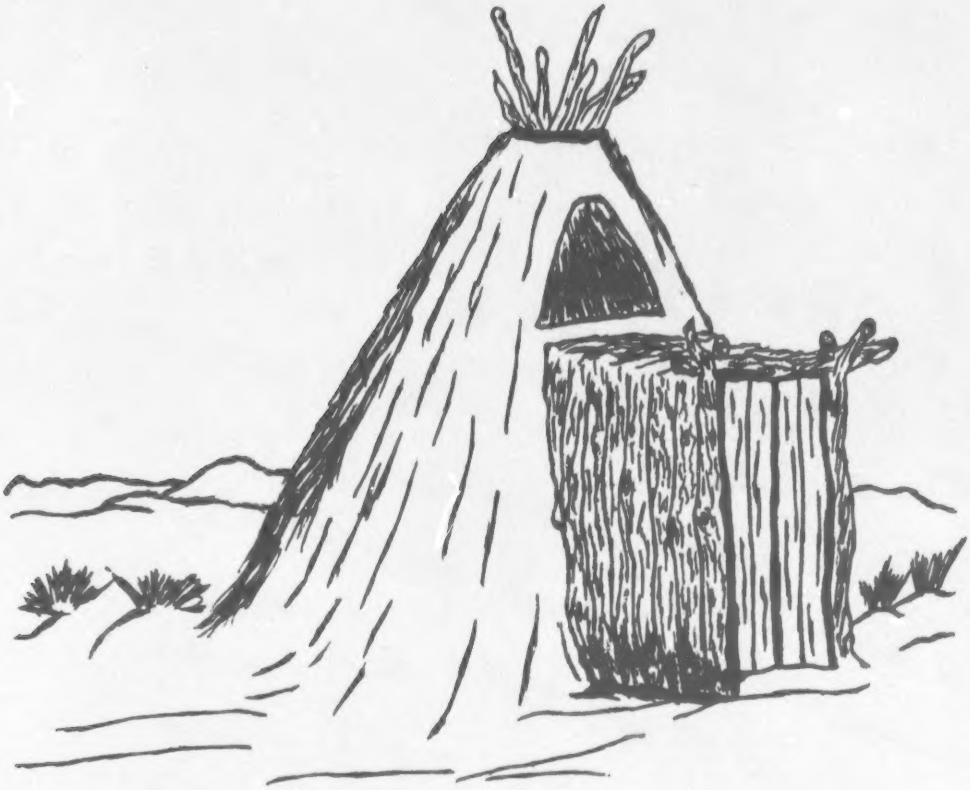
To the Navajo, their hogans are not just places to eat and sleep. The hogan occupies a central place in the sacred world. The first hogans were built by the Holy People of turquoise, white shell, jet, or abalone shell. Navajo myths prescribe the position of persons and objects within. They believe the door of the hogan should always be toward "the first light of the day", the East.

They also had a great fear of death. If someone is near death, he is placed outside the hogan. If death should occur inside the hogan, it can never be used again for anything, not even the wood it is made of. The hogan is always sealed or destroyed. The body is either buried in the hogan or taken out through a hole made on the side, and never through the door.

Custom dictates that on entering a hogan, the women go to the right or North and the men go to the left, or South.

A daughter, when she marries, will usually build her new hogan near her mother's.

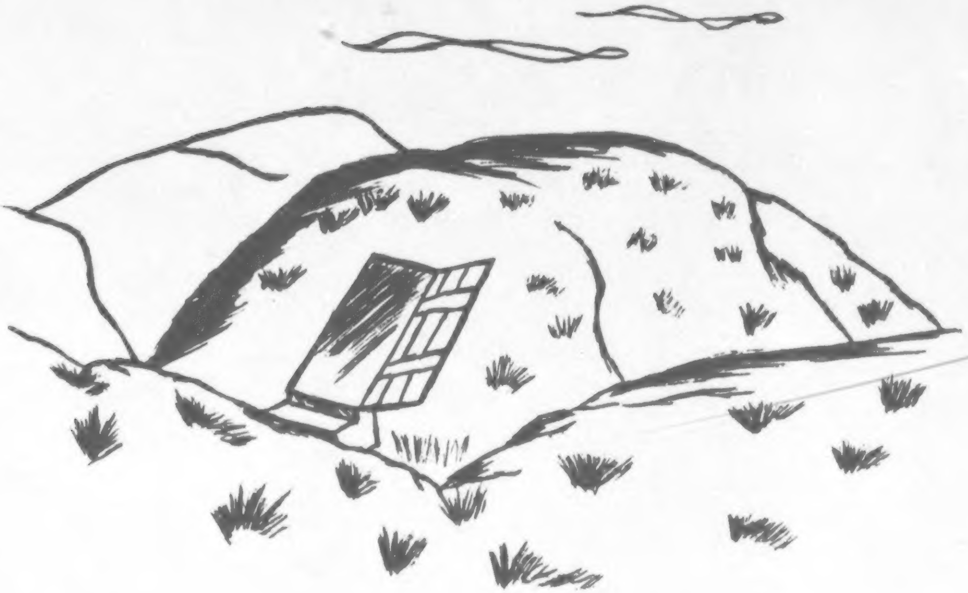


FORKED HOGAN

The Male Hogan is mainly used for ceremonial purposes. The doorway always faces the East because the Navajo believe that material wealth rises with the dawn. The Forked Hogan (male hogan) was the first home of the Navajo people.

Hogans cont.

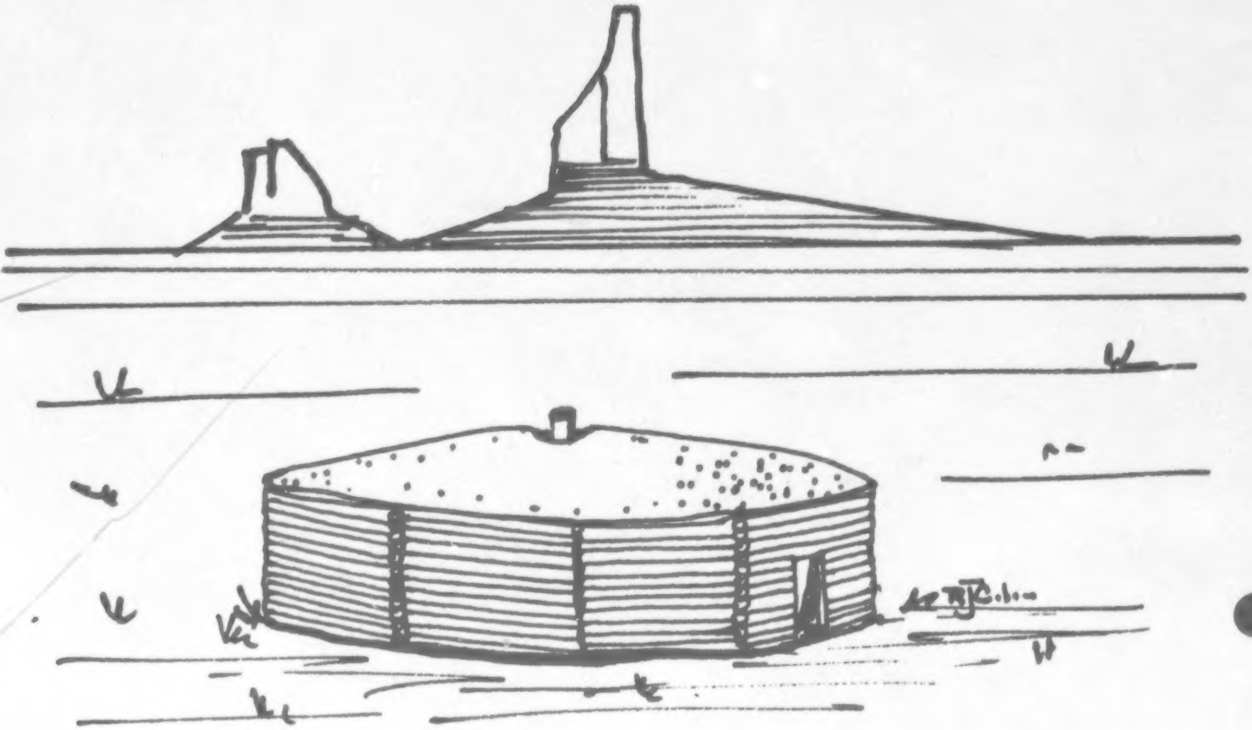
STORAGE PITS



Storage pits are used to preserve food over a long period of time. They are usually dug near a hogan, but occasionally they are dug in the fields where crops are grown.

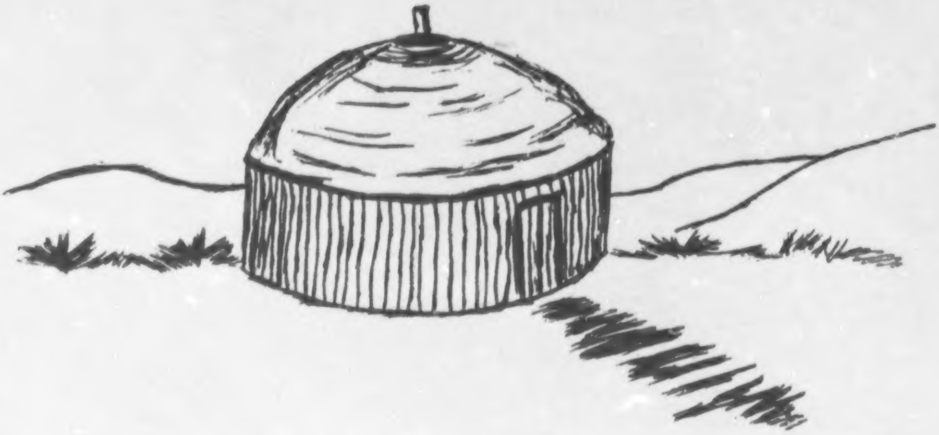
They are dug about six to seven feet deep and covered with logs and dirt. Today storage pits are still commonly used and popular among Navajo families. Discuss with students different methods of food storage and preservation. Compare methods used by various Indian tribes and methods commonly used today. Where did we get our ideas for food preservation?

TOPIC: Hogans Cont.

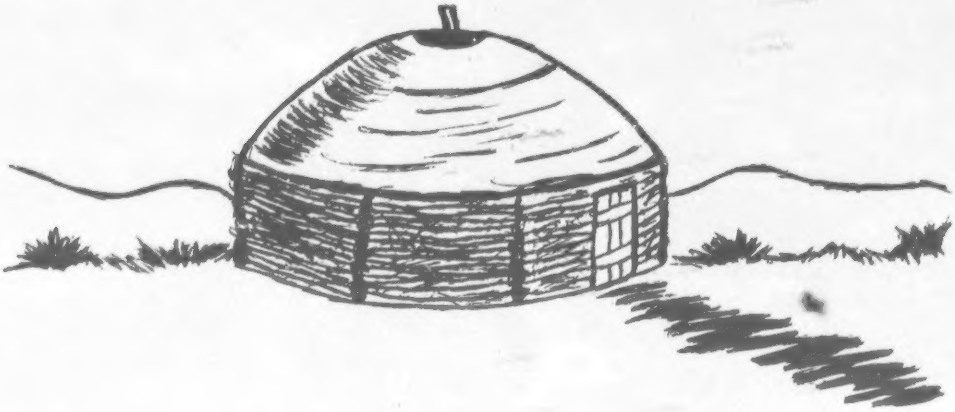


EIGHT SIDED HOGAN

The Eight sided hogan is known as the female hogan. It is built with logs, mud, and earth. The female hogan is a place where one sleeps and eats. It is also a place where education takes place. During the winter months, many stories are told around the fire inside the female hogan. Some of the eight sided hogans used by the Navajo people today have been made of stone and cement. All hogans have single doorways that always face east.



The Many Legged Hogan is built with many logs laid upright instead of horizontally.



Write 3 things about the eight sided hogan.

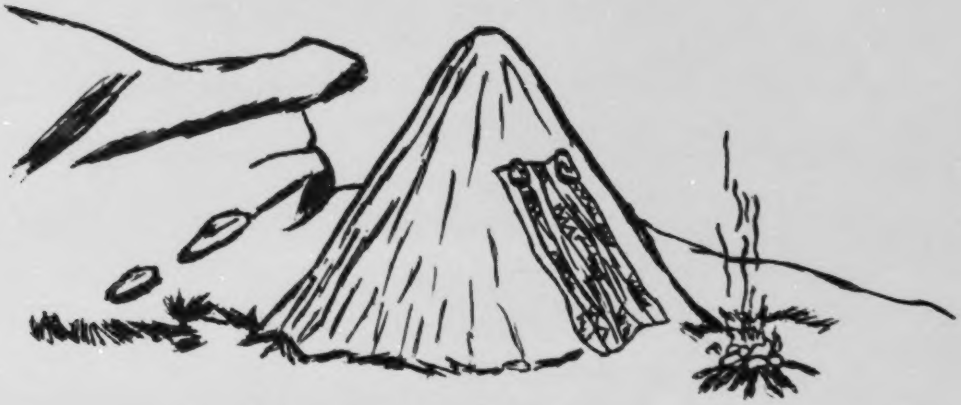
1.____

2.____

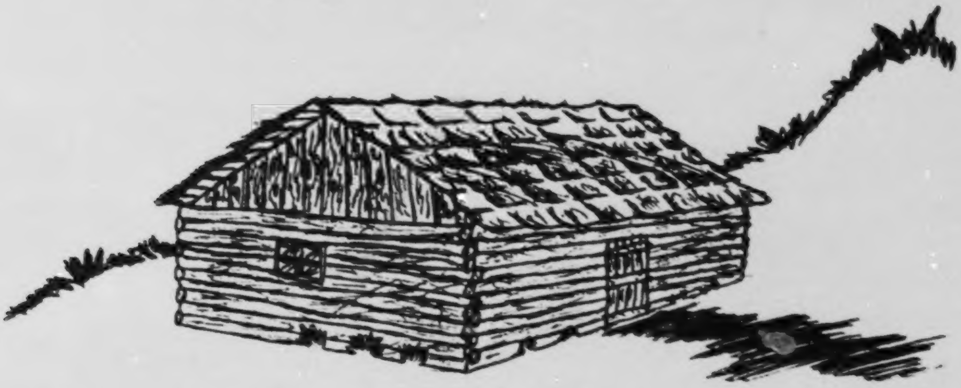
3.____

Hogans cont.

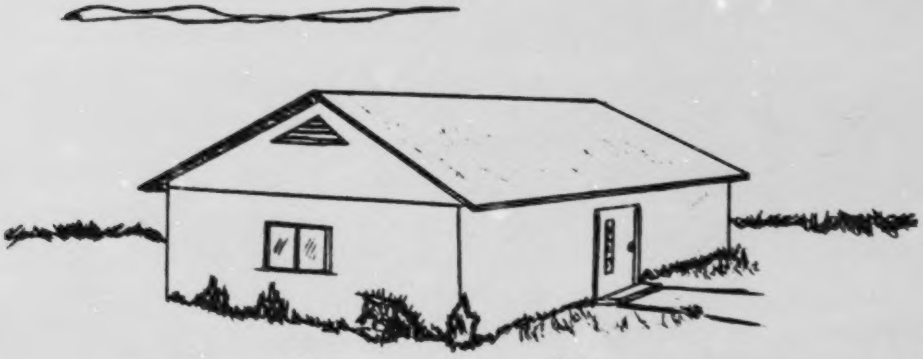
Students should be able to identify the following dwellings and tell something about each one.



Sweat House



Log House



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Modern frame house

ACTIVITY SHEET

Hogan Cont.

DIRECTION: After reading the section on hogans, answer the following questions.

QUESTIONS:

1. A Navajo dwelling is called a_______________.
2. What materials did the Navajo Indians use when building their hogans?______________________
3. What is the small hole on the roof used for?

   ____
4. List three beliefs the Navajo people have concerning their hogans:

   ____

   ____

   ____
5. Some Navajo familes have more than one hogan. What are the other ones used for?_____________

   ____
6. Which way does the door of the hogan face?

   ____
7. Today, many Navajo people live in homes built like yours and mine, although they sometimes have a hogan in which they still perform their tribal ceremonies, like the healing "sing" sandpaintings, etc. These ceremonies can only be held in a hogan. Why do you think that some ceremonies can only be held in the hogan?__________________________

   ____

8. List three uses of a Navajo hogan.

____

____

____

9. A Navajo tribal custom always takes place before moving into any kind of shelter? What is the custom?

____

10. List three types of hogans

____

____

____

11. The female hogan is a place where one__________ and__________ while the male hogan is used mainly for ceremonial purposes.

12. The male hogan is _______________shaped while the female hogan is__________________________________

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THE NAVAJO SWEATHOUSE

The Navajo sweathouse is a very important building. The first sweathouse was built at the place where the Navajos emerged from the lower worlds, somewhere near La Plata Mountain (Dibé ńtsaa). It was built by First Man, First Woman, First Boy and First Girl. They used it often. Since that time Navajos have used the sweathouse for many reasons.

Sweathouses are easily built. They can and must be made in one day or less. And they should be used the day they are built. The sweathouse is a male hogan because of its shape (the forked type). Like other hogans it should face the east. The first sweathouse was nearly as big as a normal hogan. Since then it has become smaller.

A sweathouse is begun by gathering several large and small poles, cedar bark or sage brush, rocks and firewood. The firewood and rocks are piled on top of each other, and a fire is started to heat the rocks.

A small pit, about five feet wide and one foot deep is dug. The larger poles are placed at the outer edges of the pit and joined together above its center. Cedar bark and/or sagebrush are then placed to fill the spaces between the poles. Earth next is used to cover the entire building except for the entrance. A layer of cedar bark also is put on the floor of the sweathouse.

By the time the house is completed the rocks are very hot. The rocks are then placed on the far northeast edge of the sweathouse. Several blankets are hung over the entrance to keep in the heat, and the sweathouse is ready to be used.

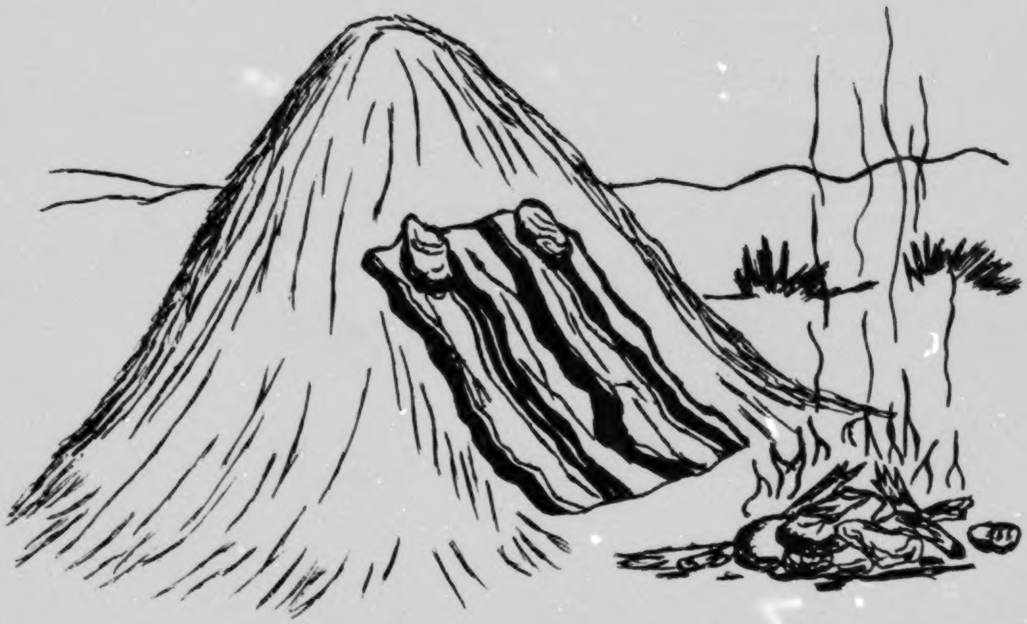
Men and women do not take sweatbaths together. The men remove all their clothing before entering the sweathouse. When women are using it, they remove all clothing but their skirts.

Before entering the sweathouse, the bathers yell, "Come, take a sweatbath~~." ("Táchéé~~ ghohiééh.") Other people, who are somewhere near, may join them. By yelling, they also are inviting the Holy People to come inside. The Navajos seem to be alone, but they believe that there will be Holy People with them and that the Holy People will be praying and singing ~~with them~~ throughout the bath.

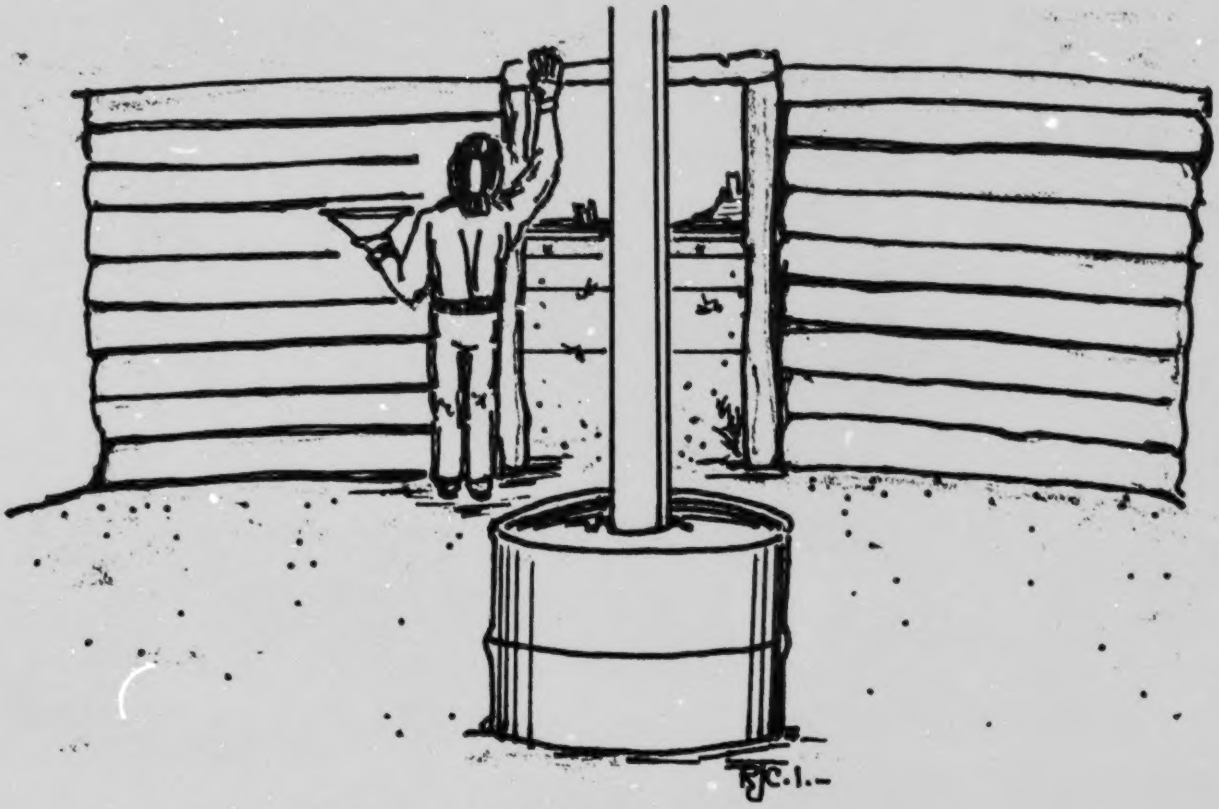
The bathers enter the sweathouse and sit around the outer edges. They sing the songs and repeat the ancient prayers which are connected with the sweathouse ceremony.

The bathers usually stay in the sweathouse from 20 to 40 minutes, and then they go outside. After cooling off, they re-enter for another period like the first. This is repeated several times (usually four) before the ~~ceremony is~~ completed.

Sand or fine earth is place on the body to dry the sweat. At the end of the bath, the bather washes his body in a stream or lake or with some water brought to the sweathouse in a bucket or pot. He then dresses and leaves the sweathouse for use at some future time. The rocks remain in the sweathouse until they are taken out to be heated again. This is done over and over until they break up.



The sweat bath cleanses the skin and body. Together with songs and rituals it is used for spiritual as well as physical purification. Special stones are heated prior to the ritual and when hot enough, cold water is poured over them to produce the steam.



THE HOGAN AND IT'S BLESSING

Before a family can move into a hogan it must be blessed by the head of the family. The blessing of the hogan provides security for the hogan and the family. A blessed hogan protects you spiritually, physically, and mentally.

Once a hogan is blessed, a fire is built, food is cooked, a meal is served and then a family moves in.

THE HOGAN AND IT'S BLESSING

Soon after the First People came up from the underworlds, near La Plata Mountain (Dibé ńtsaa), they talked about what they might use for shelter. A talking, invisible being told them where two hogans were located.

The First People were told that before they could live in them they hogans must be blessed. Talking God (Haashch′ ééłtí í) performed the blessing ceremony on the two hogans. Black God, First Man, First Woman and others watched.

One of the hogans was of the male type, and one was the female type. The male hogan was the forked type, the female hogan was the round type.

The hogan blessing ceremony has at least four songs and sometimes twelve. Two prayers are required, and sometimes six are used. The male hogans are blessed by marking the four directions with white corn pollen. The medicine man first marks the point to the east, then the one to the south, next the one to the west, and, last, the point to the north.

During the blessing of the female hogan, yellow corn pollen is used to mark the main posts. The east post is marked and then the west post, the south post, the north post, the outside layer of earth on the roof, the back of the interior, the center, and finally, the stone just north of the door.

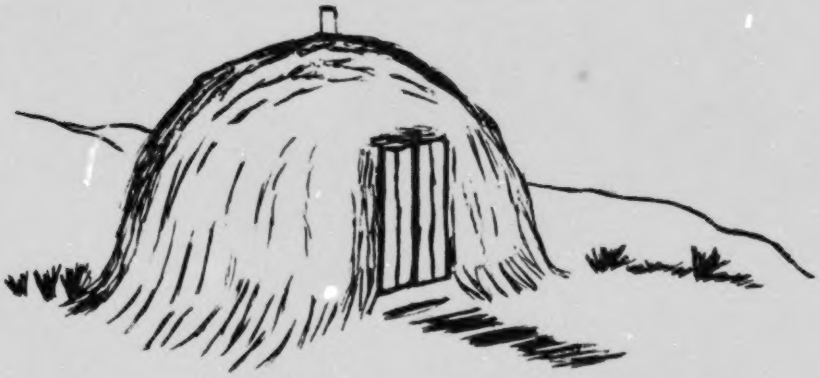
Every hogan must be blessed before it is lived in. The blessing makes the new home strong, beautiful and good. A hogan which has been blessed will also protect those who live in it. And it will bring happiness, harmony, and material goods and children to its people.

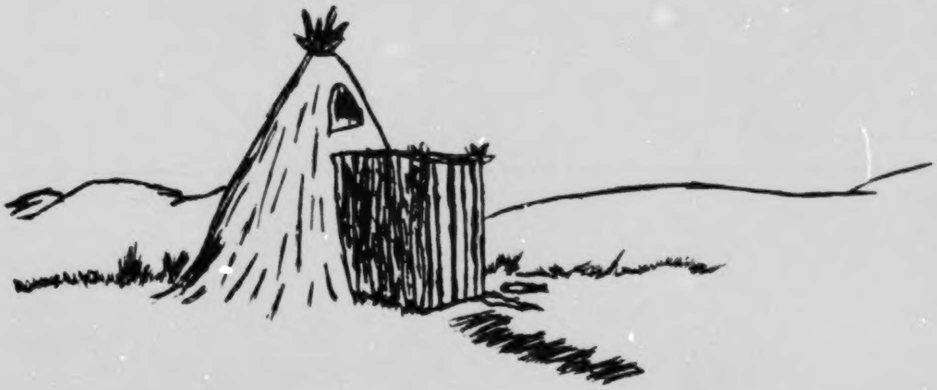
The blessing ceremony makes the hogan a holy place that is fit for visits from the Holy People. However, before any other ceremony is performed in a hogan it is blessed again. This makes the hogan a good place in which to talk with the gods. It also makes sure that the ceremony will proceed without bad effects or evil influences.

The hogan is a very good home. It is warm in the winter and cool in the summer. It permits full use of every bit of space in it. But the Navajo hogan is not just a place to sleep and eat; it truly is a home and also a temple. It is a "being" which must be fed and kept strong and good.

The Hogan and it's Blessing cont.

Identify the types of hogans seen below and write something about each one.





HOGAN INCENSE BURNERS

TOPIC: Construction of an earth covered hogan (Navajo)

GRADE LEVEL: 4 - 6

TIME: 1 hour

Purpose: To describe hogan construction and its use.

INSTRUCTIONAL OBJECTIVES:

The student will:

1. Differentiate between an earth covered hogan, a modern hogan, and a three forked poles hogan.
2. Name the materials used in the construction of the hogan.
3. Name the types of tools used for constructing a hogan.
4. Discuss traditional beliefs the Navajo Indians have relating to their hogans.

MATERIAL: Replica of hogan (if available)

Pencil

Newspaper

Powdered Clay

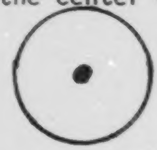
Water

(Teacher will have to mix powder prior to activity and let set overnight.)

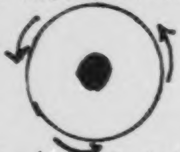
METHOD: Describe to the students the size of the hogan long ago. (use illustration at this time) Tell about the structure and how a family lived. List the tools that were needed for constructing the hogan.

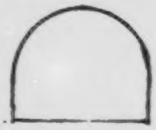
DIRECTIONS FOR CONSTRUCTION:

1. Give each child a large sheet of newpaper to cover his/her desk.
2. Give each child a moderate amount of clay (about the size of a large golf ball).
3. Have students work with clay by kneading it about 100 times.
4. Have them divide their ball into two separate pieces. (One larger than the other.)
5. Put the smaller piece aside.
6. Using your index finger make a hole in the center of the ball.
7. Push index finger in midway.

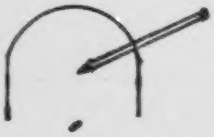
Example: 

8. By supporting the ball with your left hand, rotate it with your index finger making the inside wider now, and the top dome-shaped.

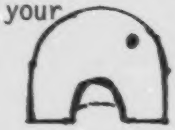
Example: 

It should look like this (inside hollow): 

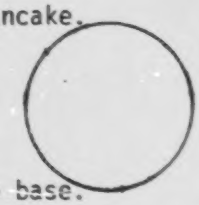
9. Take your pencil and make a smoke hole on the side. It should go through the wall, dropping a pice of clay out.



10. Make a doorway in front of the hogan, carve it out with your pencil or scissors. Smooth the edges. Set aside.



11. Take your second piece of clay and flatten it out like a pancake. This will be your base:

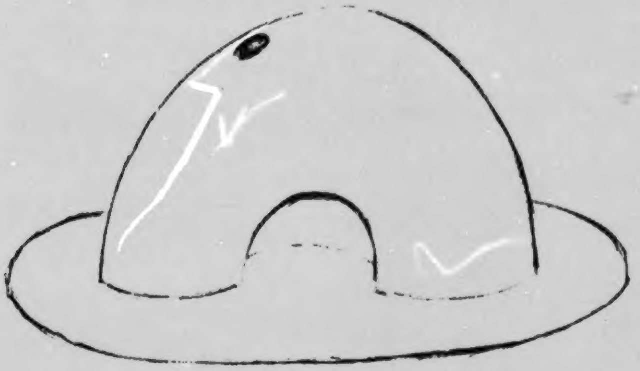


12. Have each child write his/her initials on the bottom of the base.

13. Set aside; Let dry separately overnight until hard.

When dried, place top over base and demonstrate how hogan can be used as an incense burner.

Smoke comes out of here



Painting and Decorating

Time: 30 Minutes

Instructional Objective

The student will:

1. Paint and decorate his/her own hogan using Navajo pictographs:

MATERIALS: tempera paints (brown, blue, red, yellow)
brushes
large poster with pictograph designs on it
incense (not mandatory)
newspapers

PROCEDURE: 1. Distribute newspaper, hogans, paints, and brushes.
2. Have students paint entire top and bottom brown. Let dry.
3. Using other colors, decorate the hogans.

NAVAJO CLOTHING

THIS UNIT IS INTENDED TO INTRODUCE AND FAMILIARIZE STUDENTS WITH TRADITIONAL NAVAJO CLOTHING AND DRESS.

URBAN NAVAJOS LIVING IN THE CITY DO NOT USE THE TRADITIONAL STYLE OF CLOTHING BUT THOSE LIVING IN THE RURAL AREAS ON THE NAVAJO RESERVATION CONTINUE TO DRESS THE TRADITIONAL WAY.

NAVAJO CLOTHING

PREFACE: In any culture, clothes are worn to keep dry and warm in the winter and comfortable in the summer. The type of clothes worn vary with climate and topography. This unit is intended to introduce students to traditional Navajo clothing.

OBJECTIVES:

1. To acquaint students with some of the "traditional" dress of the Navajo people.
2. To appreciate Navajo culture and tradition.
3. To familiarize students with materials used to make clothing.

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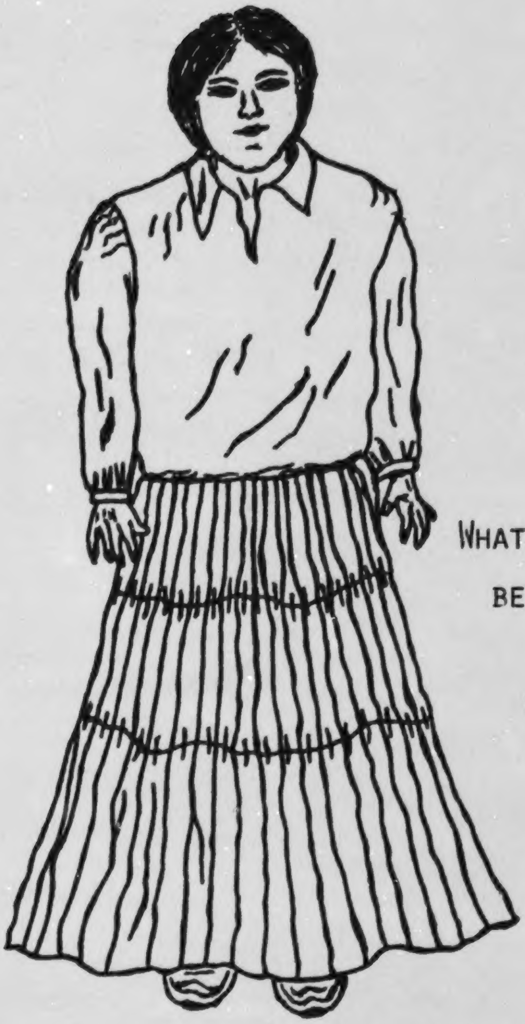
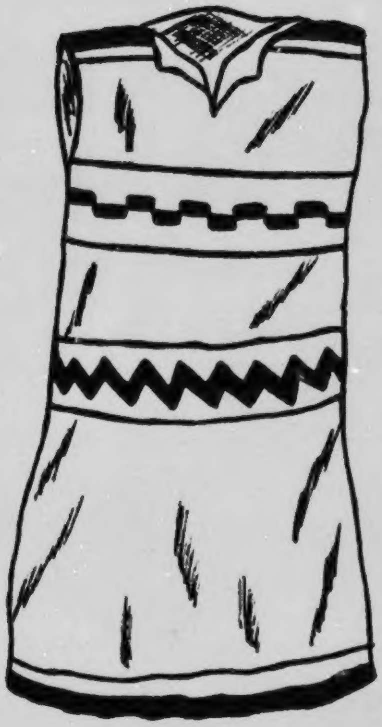
CALICO AND
VELVETEEN
DRESS



WHAT IS THE DIFFERENCE
BETWEEN CALICO
AND
VELVETEEN

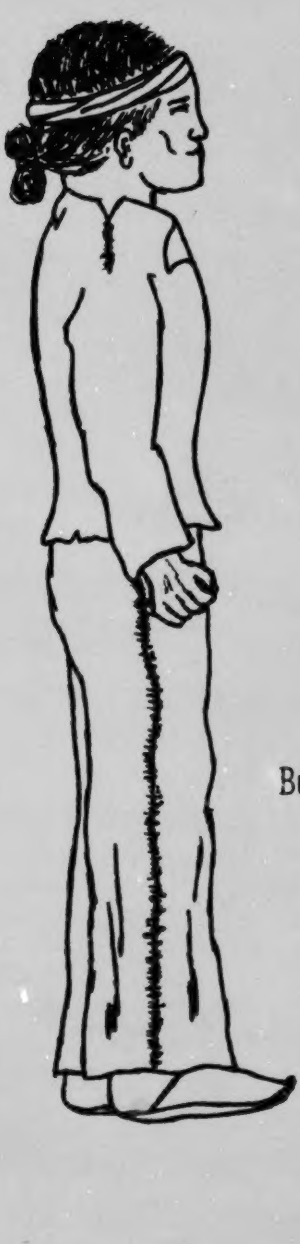
For special occasions and ceremonial purposes velveteen and satin calico dresses are worn and adorned with silver jewelry. What does this lady need to complete this traditional style of dress?



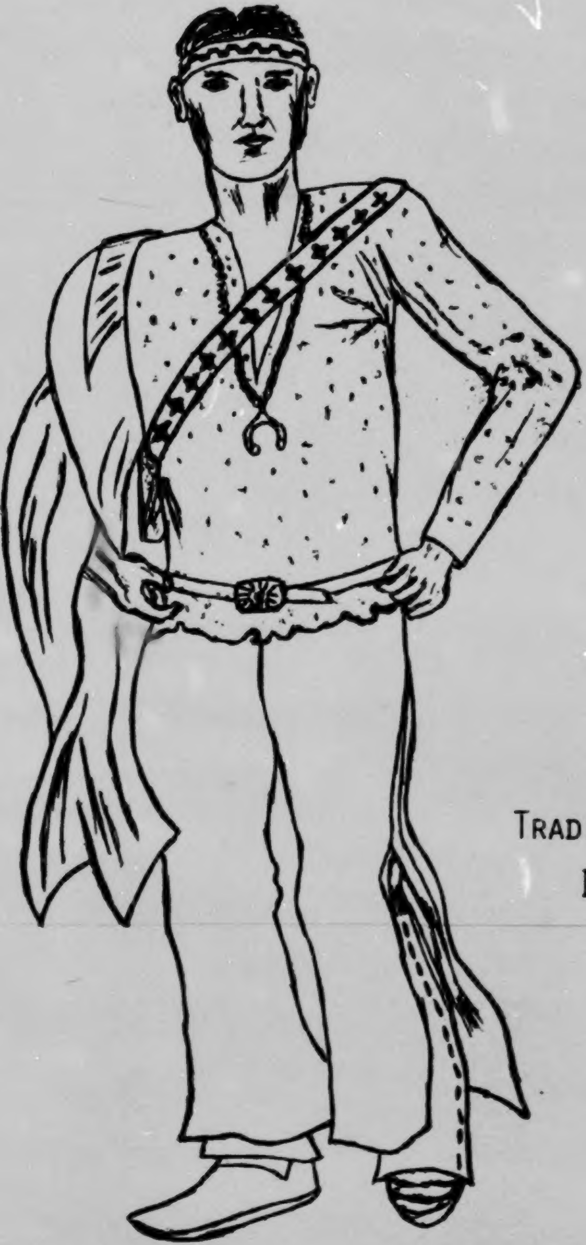
Biil (Hand Woven Dress)

The bííl is a dress made and worn by Navajo women.

Two blankets are woven about the size of a saddle blanket but not as wide. They were sewn together across the shoulders and down the sides. Openings were left for the neck and arms. The waist was gathered with a belt or sash.



Buckskin Clothing



TRADITIONAL MAN'S
DRESS

SASH BELT

THEME: Navajo Dress

PREFACE:

A sash belt is worn by women around the waist. The belt represents women's planning. The belt is called "Designed belt woven with spirit of mind." The belt is made of sunbeam, the white design is white cloud. The belt is wrapped around the waist clockwise with the fringe on the side. Men are not supposed to wear sash belts.

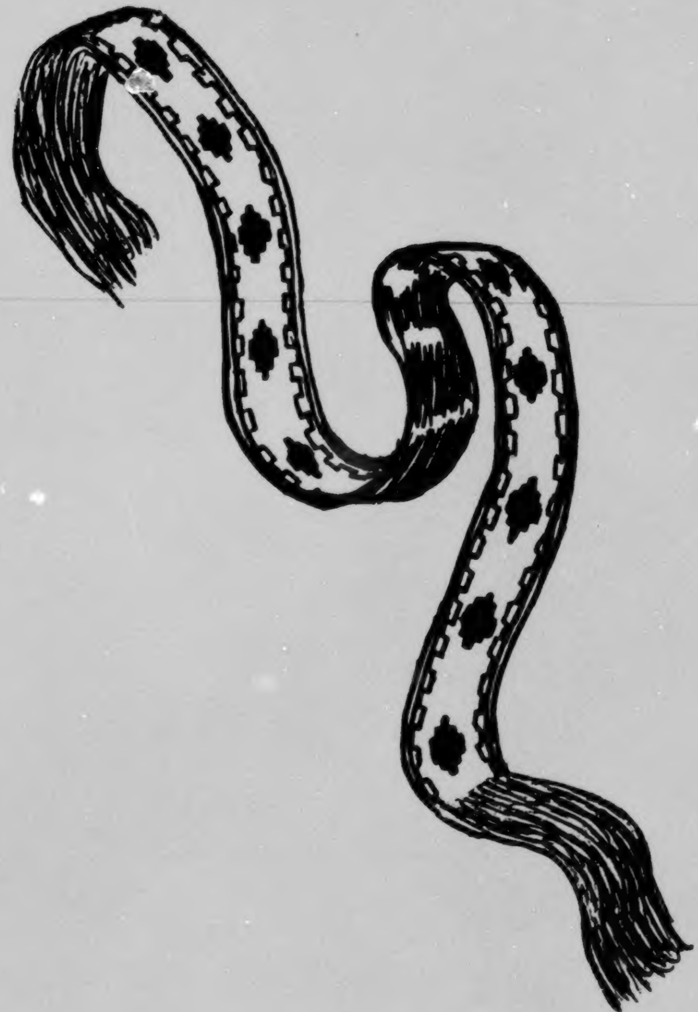
OBJECTIVES:

1. Students will be able to identify a sash belt.
2. Students will learn the proper way of wearing a sash belt.
3. Students will make a sash belt of their own.

SUGGESTED ACTIVITIES:

1. Demonstrate to students how to wear a sash belt.
2. Discuss the sash belt weaving process.
3. Have a weaver demonstrate weaving a sash belt.
4. Have students weave a sash belt using the popsicle loom belt method. (Instructions included in arts and crafts section of this manual.)

NAVAJO SASH BELT



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MEN'S LEG TIES

THEME: Dress

PREFACE: Buckskin leg ties were made by men. Leg ties were said to last four or five years. They were worn as needed or saved for ceremonial occasions. Leg ties were made of juniper bark, yucca fiber or cliff rose to insure additional warmth. Early leg ties were made of woven fiber. Later it was made of buckskin. Some say buckskin leg ties existed at a time when the people were still in the third world. There is a song for the leg ties.

SUGGESTED ACTIVITIES:

1. Bring a consultant to the classroom to show the different types of leg ties.
2. Have a demonstration using a small boy for a model to show how leg ties are tied.
3. Have students design their own leg ties.
4. Discuss with students why leg ties are worn during some ceremonies.

MEN'S LEG TIES

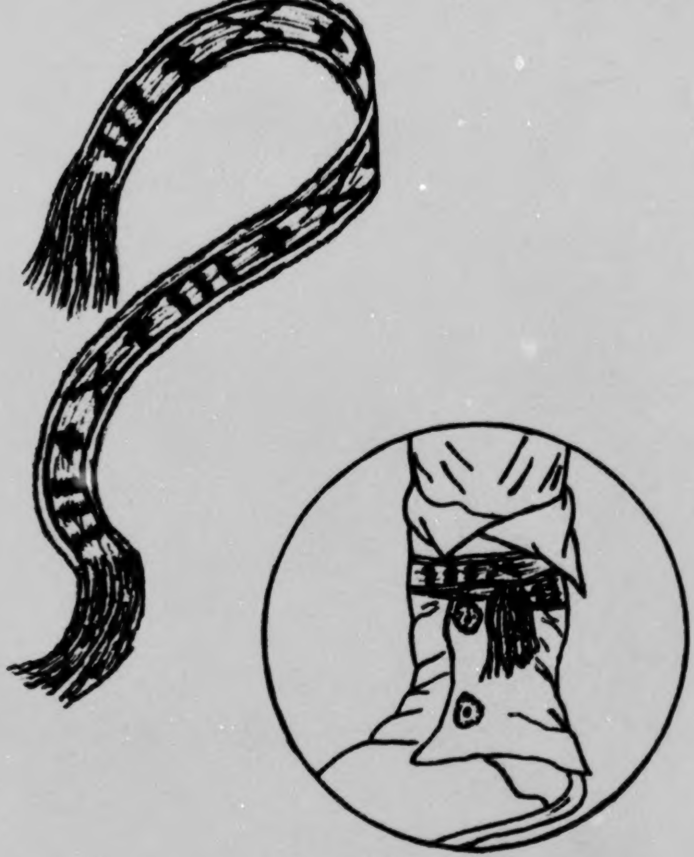


Illustration shows how leg ties are worn on moccasins.

THEME: CONCHO BELT

PREFACE:

The Concho is an ornament made from silver. It can be worn by both men and women as a part of traditional clothing for special occasions. The concho belt was originally adopted from the Mexicans.

OBJECTIVE:

Students will beome familiar with the Navajo concho belt and will develop an appreciation for Indian jewelry.

SUGGESTED ACTIVITIES:

1. Show the students a picture of a Concho belt.
2. Discuss with students how the different patterns have developed from the old patterns to the contemporary.
3. Have students draw a picture designing their own concho belt.
4. Invite parents or commercial vendors to your class to show different types of concho belts and jewelry.

REFERENCES:

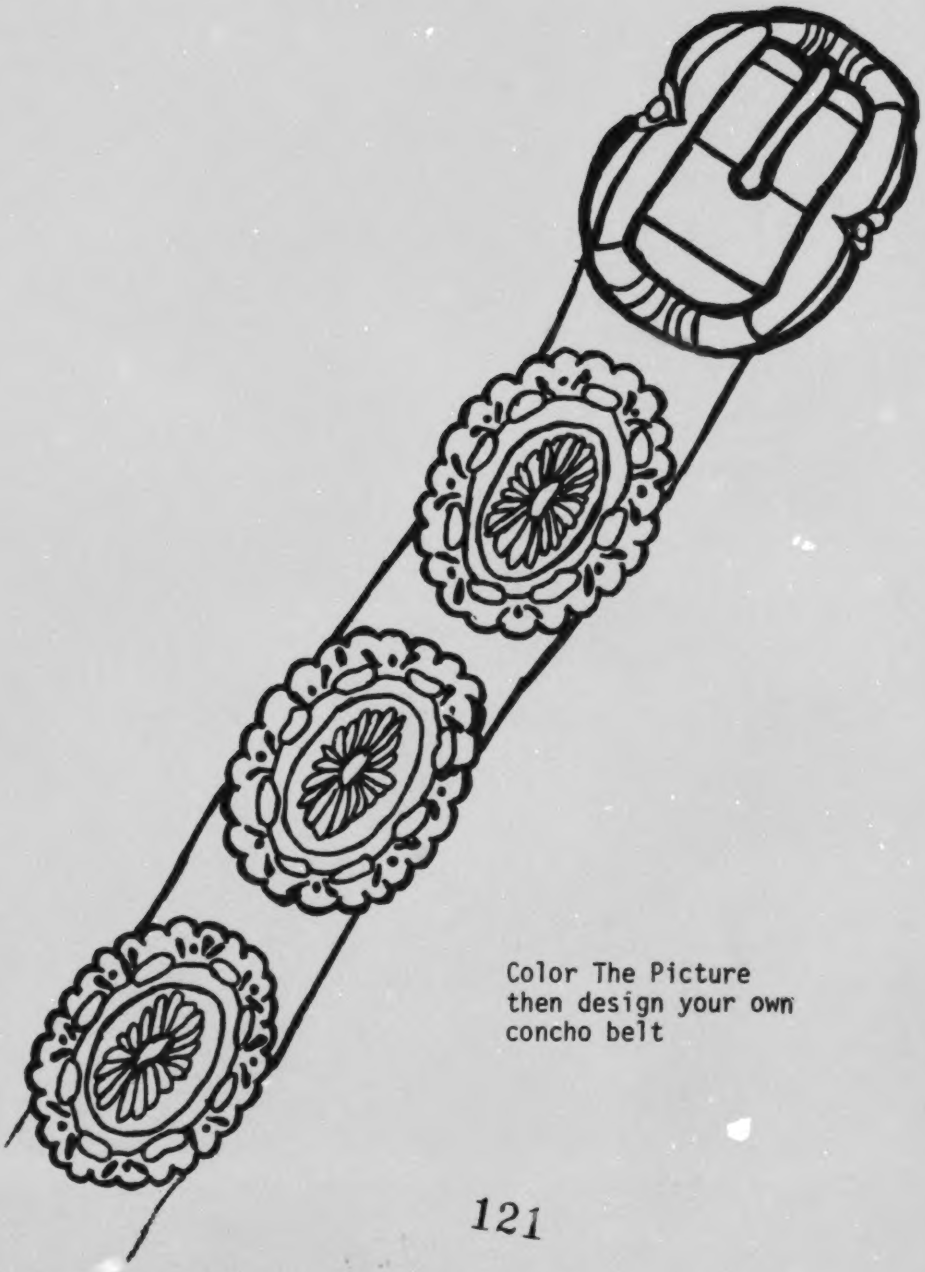
Hogan trading Post (Howard and Elaine Redd)

Heritage Square, Shop #5
580 South West Temple
SLC, Ut 84101
521-3373

T P Gallery
252 South Main
SLC, Ut 84101
364-2961

120

NAVAJO CONCHO BELT



Color The Picture
then design your own
concho belt

THEME: Navajo Hair Styles

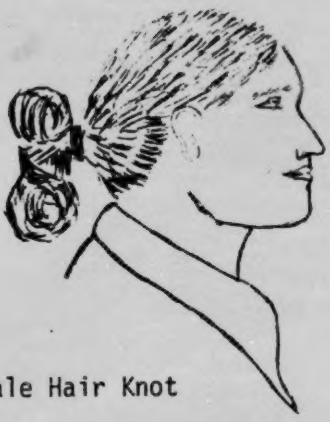
PREFACE: The Hair Style common to Navajo men and women is a traditional knot worn at the back of the head. The Navajos believe that a woman's hair represents female rain. They also believe that the hair is a part of one's mind. Therefore, when worn in a knot, minds are kept together. Only during special ceremonies can women or men wear their hair down.

OBJECTIVE: 1. Students will become familiar with Navajo hair styles common among Navajo men and women.

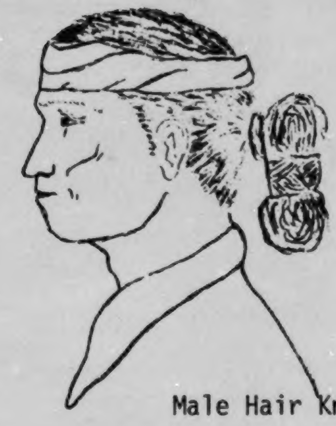
2. Students will become familiar with the cultural significance of the hair knot.

SUGGESTED ACTIVITIES:

1. Demonstrate tying a hair knot by using a student as a model.
2. Have pupils participate in tying hair knots.
3. Discuss different types of hairstyles and equipment used for styling hair.



Female Hair Knot



Male Hair Knot

THEME: Navajo Clothing

MOCCASINS

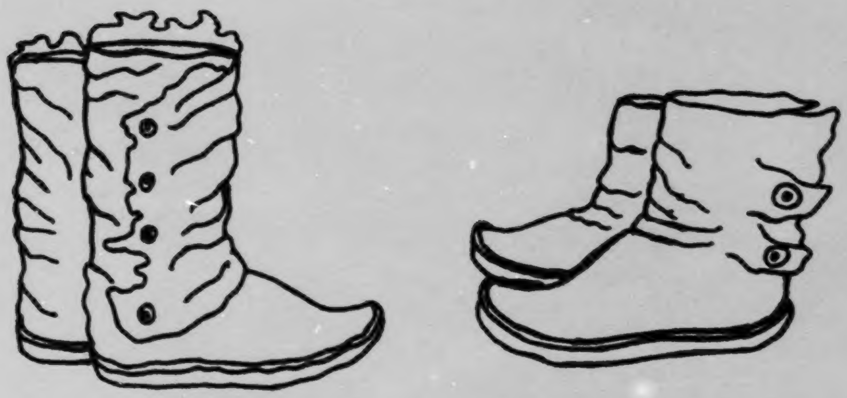
Many Navajo men and women wear moccasins. The plain low cut moccasins worn by men is called Kélchi, the bit shoe. The moccasins worn by Navajo women were high cut and called Kenlsaáí. To fasten the moccasin, a silver button or a thong is used. They are worn on the outer sides of the moccasin so they will not get in the way when walking.

Navajo men usually made the moccasins. The first tools used for the work were an awl and a knife. Today a steel knife is used. The men used rawhide for the sole and buckskin for the upper section of the moccasin. For sewing, the loin sinew of sheep, goat or deer is used. The upper buckskin is colored with red sumac dye.

SUGGESTED ACTIVITIES:

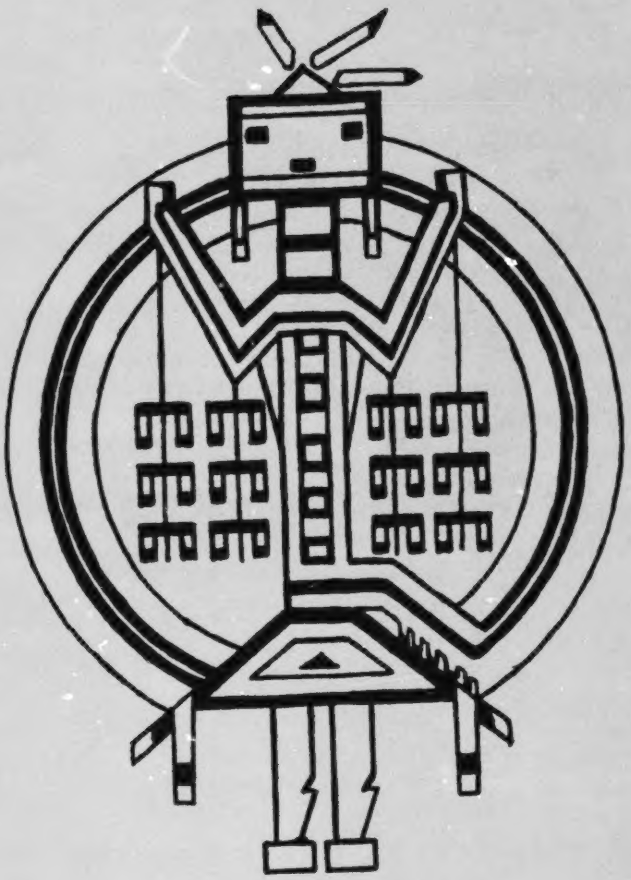
1. Let children examine a pair of men's and women's moccasins.
2. Review, using drawings of the moccasins.
3. Draw pictures of both types of moccasins. (Men's and women's)
4. A resource person could be called in to show moccasins and to demonstrate moccasin making to the class.

Moccasins cont.



Navajo women wear the high cut moccasins called Kenlsaái

The moccasins worn by men are called Kélchi.



Navajo Tribal Ceremonies

NAVAJO CEREMONIES

All Navajo ceremonies relate to curing, and a "patient" is usually involved. The ceremonies are based on legends handed down from one medicine man (singer) to another. These legends relate to myths which explain the meaning of the ceremonies and the reasons for the various happenings. The legends are told or sung over the patients in a ceremonial hogan often erected specifically for that purpose. Only those concerned directly with the ceremony are allowed within the hogan; the dancing and other activities carried on outside are the only parts which spectators are allowed to see and hear.

The most common Navajo ceremonies, also known as "sings," are the Squaw Dance, the Yeibicha, and the Corral or Fire Dance. Singing and dancing are features of each of these ceremonies. The Squaw Dance, (Noaa) or Enemy Way is a summer ceremony, and is given for a person who has gone to war, or who has had bad dreams. This person is known as the "patient" and undergoes treatment from the medicine man. The affair lasts three days, each day being located in a different place. Many activities are connected with this healing rite, but the one most known to the visitor is the Squaw Dance.

During this dance a girl chooses a man to dance with her to the accompaniment of singing and drumming, and after several rounds the man must pay the girl for the dance. She is not supposed to spend the money, but must save it or give it to her mother.

The Yeibicha is the major winter ceremony. It is based on legends concerning certain supernatural beings who had a powerful effect on the lives of the mythical heroes. This ceremony usually lasts nine days. The last night is the most picturesque; teams of dancing men in usual costumes dance and sing in turn before the ceremonial hogan. The effect of the eerie singing late at night, the smoke from many campfires and the quiet yet ever-moving crowd is something that no one can soon forget.

The Corral or Fire Dance is also a winter rite. It receives its name from certain parts of the ceremonies, which are held within a large circle of branches, the "Corral." At one point in the ceremony men race in, snatch firebranches from the fire and bathe themselves and each other in the flames and sparks, which are considered purifying. Feats of magic, such as plants growing and blooming before your eyes and men swallowing arrows, are also performed.

The dances take place late at night, usually around midnight and last until dawn. The locations for the dances are generally far from paved roads and can be reached only by following wagon tracks.

Aside from dancing, another important feature of a ceremony centers around the creation of a dry painting which, in essence, is a representation of the Holy People. According to Navajo Mythology, these dry paintings were given to the Hero twins by the Gods, who specified that they be made of impermanent materials to prevent quarreling over their possession. Since designs are made of pollen meal, crushed flowers, dry painting is a more correct term than sandpainting, these paintings are primarily curative and the patient believes that by sitting upon the representations of the Holy People he is identified with them. The painting is destroyed soon after it has served its ceremonial purpose.

A medicine man does not state the amount he expects to be paid for his healing ceremonies, however, he must be paid, usually according to the wealth of his patients family, some families pay for the services with sheep,wedding baskets,lengths of cloth, and money.

If a medicine man makes a serious mistake in his ceremony, he must stop until the following day, when it can be started anew.

There are many other ceremonies, but the three mentioned are the ones most likely to be encountered. Dates for the "Sing" are not set far ahead and one must be in the right place at the right time to become a spectator. Non-Indians who are lucky enough to attend any of these ceremonies should behave properly -- in other words, stand or sit still, speak quietly, melt into the crowd and observe what goes on with respect. These are religious ceremonies and should be accepted as such by those who attend them. Often some friendly Navajo observing the real interest of an observer will volunteer some explanation, and this adds greatly to the enjoyment of the ceremony.

One last thought to keep in mind, when attending a ceremony, remember that you are not an invited guest but just a curious spectator. The less obvious you make yourself the more it will be appreciated.

Taken From: Navajo Museum and Research Tribe
Navajo Dept.
P.O Box 797
Window Rock, Ariz. 86515

FOLLOW-UP ACTIVITIES: Navajo Ceremonies

Directions: After reading "Navajo Ceremonies", use your dictionary, if needed, to find the meaning of the 15 words below. Write a sentence using each word correctly.

patient
legends
medicine man
myths
hogan
spectators
"sings"
healing rite
supernatural
picturesque
corral
purifying
observe
dry painting
ceremonies

THE NAVAJO CEREMONY FOR RAIN

(NÍŁTSÁ BÍKÁH NAHAAGHÁ)

Navajos tell a story about a time many generations ago when it did not rain on their land for several years. The earth became very dry. Many plants and animals died of thirst. The people were short of food. They had only rabbits, squirrels, prairie dogs, deer and antelope.

After four years without rain, the people became very worried. Gopher (Náazísí), who is the go-between among the Earth People (Nihookáá´ diné´é) and the Water People (Níłtsá diné´é), knew the bad condition of the Earth People he wanted to help; so he started digging upward until he reached ground level. There he spread some damp earth which he had pushed up from below the surface.

Humming Bird (Dah yiitį́hí) was the only one who could travel far because the air was thin and there was little water. One day he found the damp earth which Gopher had pushed up to the surface.

Humming Bird pecked the damp earth and began to dig. He found a tunnel leading downward. Under the surface he came upon Frog. Humming Bird told Frog about the bad condition of the earth. Frog said that the Water People planned to take the rain away from the Earth People for twelve years because the Earth People had forgotten to use and repect their sacred things and ceremonies. Frog said the Earth People had become dishonest and were destroying many holy things.

Humming Bird asked Frog to give the rain back to the Earth People. Frog said the Earth People could have the rain back if they would make offerings to the Water People and would send someone to the "Place Where the Rivers Meet" (Tó áhiidlį́įnii) to see Water Ox (Tééh Hoołtsódii).

That is the place where the Los Pinos and San Juan Rivers meet. (It is today the site of the Navajo Dam.)

Humming Bird returned to the people, carrying some of the damp earth. He told the Earth People about his visit with Frog. He told the Earth People that they were to gather all their precious stones and make an offering to the Water People. He also told them they should send someone to "Where the Rivers Meet: because that was the home of Water Ox.

The Earth People believed the story of Humming Bird. They gathered four precious stones (nitł´iz) from the four directions. They got turquoise (dootł´izhii) from the east, abalone (diichiłí) from the south white shell (yoolgaii) from the west and jet (bááshzhinii)from the north. Corn pollen was sprinkled on these precious stones while prayers were said and songs were sung.

While others started the ceremony, Talking God (Haashch´ééłti´í) was sent to the home of Water Ox at "Where the Rivers Meet". He was to ask Water Ox to give the rain back to the Earth People.

At the rivers where Water Ox lived, Talking God saw tracks of Coyote coming from the east and going into the water. Other tracks showed Coyote also had come out of the water, gone to the east and had shaken the water off himself. Talking God went to the place where Coyote had shaken himself. Talking God found a seed of white corn there. Wind told him to pick the corn up, which he did. Then he returned to where the others were making an offering to the Water People.

The next day the people again sang the songs and said the prayers of the Rain Ceremony. Talking God again went to the rivers where Water

Ox had his home. This time Talking God saw Coyote's tracks coming from the south and going into the water. Other tracks showed that Coyote had come out of the water and had gone a short distance to the south and again had shaken himself. Talking God went to the place where Coyote had shaken hemself and found two seeds of blue corn. Wind told him to pick the seeds up, which he did. Then he returned again to the homes of the Earth People.

On the third day the people continued the ceremony for rain. Talking God again went to the rivers. This time Coyote had entered the water from the west. As he had left the river area he again had shaken himself. Talking God found three seeds of yellow corn where Coyote had shaken himself. Wind told him to pick up the seeds of corn, which he did. Then he returned to the homes of the Earth People.

On the fourth day the Rain Ceremony was continued. Talking God again went to the rivers. Coyote had entered the water from the north and had left to the north. Before leaving he had shaken himself. Talking God went to the place where Coyote had shaken himself, and there he found many different kinds of seeds. Among them were pumpkin, bean, melon, muskmelon, gourd, etc. Wind told Talking God to pick uo the seeds; so Talking God picked them up and took them home with him as he had done with the other seeds. Wind also told Talking God that he should plant the seeds, even though the earth was dry.

Before planting the seeds, a one-night Blessing way (Hózhóójí) ceremony was performed for the seeds and the precious stones. The people spent the next four days planting the seeds. On the fifth day of planting, Wind told them to send some people to "Where the Rivers Meet" and to "White River Falls" to make offering of precious stones to the

Water People there. Five people were sent to each place.

The five who were sent to "White Water Falls" were told by the Water People there that they had no control over the rain and that the Water People at "Where the Rivers Meet" had control of the rain. This was partly because Water Ox lived at "Where the Rivers Meet."

The five who went to "Where the Rivers Meet" were more successful. They made an offering of precious stones to the Water People there. A rainbow appeared by the water. Wind told the five people to get on the rainbow. The people did, and it took them down through the water to twelve steps of water. The people went down the twelve steps. There they found Water Ox.

They asked Water Ox to return the rain to above the earth. Water Ox told the Earth People not to worry. He told them to go home and mend their ways of living. He told them to respect their sacred things and ceremonies. He told them not to do things which were wrong and dangerous, he told them to be kind to each other and not to be selfish.

Water Ox also told the five people not to look for twelve days at the crops they had planted.

The five people came out of the water on the stairway of twelve steps. They returned to the others and told them about their visit with Water Ox. They said it soon would rain and that the people must start living better. They said no one should look at the crops for twelve days.

The next morning dark clouds covered the sky. It began to rain. It rained hard for four days. Then it just drizzled for eight more days, the people did not look at their crops.

Finally, the twelfth day arrived. The people went to look at their crops. They were very happy at what they saw. The seeds had sprouted and were growing rapidly. The rains continued that year, and the people had a large harvest.

Since that time the Navajos have used the Rain Cermony when they needed rain badly. The ceremony usually is performed in a person's home with songs and prayers. The offerings of the four precious stones are placed in springs, ponds, rivers or lakes. The ceremony is performed during the time between the last quarter (dah´iitą́ągo) and the full moon (haníí́bą́ązgo).

This is a very important story and ceremony. All Navajo children should know about it.

NAVAJO WEDDING CEREMONY

There was little opportunity for Navajo boys and girls to become acquainted in the early days except at ceremonies such as the Squaw Dance, that brought people from a distance. Since members of a clan or clan-group generally lived within visiting distance of each other, and there was an incest-taboo against members of such groups marrying, the young people were considered as brothers and sisters, and there could be no idea of marriage between them. Accordingly, they must meet people of other clan-groups away from home.

That was the way it was. These days, however, when young Navajo people attend school sometimes far removed from the reservation, and especially since few of them have been taught their clans and the restrictions about them, taboos are disregarded and, to the worry of the older generations it happens sometimes that two members of the same clan will marry. It is certain, however, that the old-fashioned Navajo wedding ceremony will not be performed in these cases.

In the old days it was the maternal uncle, or sometimes the father of a boy who decided that he should get married, and this relative then proceeded to select a suitable bride. The girl's parents were consulted and with their consent the betrothal was considered a certainty. A generation later, however, the youth himself selected his prospective bride and made opportunities to become acquainted with her before asking a relative to proceed with the plans.

A sort of dowry or bride-price was determined on between the two families. In the days when horses were considered of greatest value, from ten to fifteen horses were offered if the boy's family could afford them. Nowdays, jewelry, cattle, or other valuables are substituted, although a horse or two may be included as a gesture to tradition.

The girl's family set the date of the wedding, always an odd number of days from the betrothal agreement. Her relatives helped with preparations for the feast.

The Navajo wedding nearly always took place in a hogan, and for that reason it is often called a "hogan wedding," although it sometimes is celebrated in a house belonging to the bride's family.

Late in the afternoon of the wedding day the bridegroom and his family rode up to the hogan, an impressive sight, since the people were dressed in their best, wearing their finest jewelry. On entering the hogan the young man proceeded around to his left until he reached a place opposite the doorway where blankets had been placed, and sat there. After an interval the bride, holding a wedding basket containing a specially-prepared cornmeal mush, entered and walked around the same side of the hogan. She set the basket before the groom, and sat down at his right.

Since the wedding basket was an important adjunct to the ceremony, a few words about the basket and its contents are appropriate. Few Navajo women weave baskets because of the taboos connected with the craft. The Paiutes however, undeterred by the Navajo beliefs, still make almost identical baskets, and these are generally used in Navajo ceremonies.

The wedding basket is made of dyed sumac twigs woven in a prescribed pattern consisting of a dark serrated band surrounding a plain space in the center and enclosed by a plain border. The dark band is not a complete circle, being left open in a place that corresponds to the closing of the seam on the edge of the basket. In ceremonial use this seam ending is always placed to face eastward. Such baskets are in use in many ceremonies.

A new basket was always used for a wedding ceremony. It was partly filled with what is called "no cedar mush," that is, corn meal mush into which the ashes of burned cedar twigs have not been cooked. (In the general preparation of mush the cedar ashes are included because they impart a pleasing flavor. The wedding mush tastes rather insipid without it).

The bride with her basket of mush was preceded by her father or uncle carrying a container of water and a ladle. He also held a bag of corn pollen. He sat beside the bridal pair and directed the ceremony.

Giving the ladle to the bride, he poured water into it and told her to pour this water over the bridegroom's hands as he washed them. The procedure was repeated by the bridegroom for the bride. (What onlookers see in this ceremony is the symbolic act of entering the wedded state with clean hands.)

The bride's relative then adjusted the wedding basket so that its edge pointed east. With a pinch of pollen from his medicine bag he drew a line from east to west across the mush, then from south to north, and finished by encircling the mush near its edge with a line of pollen.

This done, the bridegroom took a pinch of the mush at the place where the lines met at the eastern edge and ate it, the bride following suit. In like manner, pinches of mush were taken from the south, the west, the north, and the center. After this the basket was passed to relatives sitting nearby, who finished eating the mush.

NAVAJO BLESSINGWAY WEDDING

BY

BERNICE O. BIA LEVCHUK

From the GREAT SPIRIT, I bring my gift, a
thought came through me . . .

The festivity scene had begun,
The seed of love and trust is watered.
Horses are sent in six directions
to spread the message of celebration.

All one the land shall know,
Relatives and friends will come.
From far and near, all will share in the ceremony
of "two harmonizing into one".

Well-wishers lay their gifts in the hogan,
A place of origin for "all good" to come.
All that will come to pass shall flow freely from
Mother-Father Spirit's hogan.

Truly, her children are grateful for the gifts of the
turquoise, the corn, the rains, the animals, the
mountains, the sky . . . and beauty all 'round

Crowded in the hogan, they will rejoice in thanksgiving
for life.

In all directions, the sweet yellow corn pollen will be
sprinkled in offering to the GREAT SPIRIT.

The medicine man will guide all energy of thought
to bless the wholeness of marriage.

The GREAT SPIRIT will sit in honor with her
children tonight.

The old ones will be moved to utter reverence
of Life all 'round.

The center of attraction is Rainbow Boy and Rainbow
Girl.

In perfect symmetry, his hair and her hair
are parted in the middle.

The pure white wool is used to tie their hair back
in figure eight,

To express to all, symbolically, they follow the
Pathway of Beauty.

Smooth velvet envelop their warm bodies,
With jewelry to compliment their attire.
The red moccasins feel soft on their feet,
Especially made for the joyful occasion.

The call is made for all to feast, the circle is formed.
Laughter fills the air,
Traveling upward on wings of the eagle.

As stars come out to shine on the earth,
The Grandmother Moon lights the night, too.
The old ones continue in great oratory,
With, ever, gentle words of encouragement.

Listen, My Children, Listen__________
Rainbow Girl will give him
The spirit of happiness in the hogan.
Rainbow Boy will give her
the warmth of life in the hogan.

Rainbow Girl will nurture
all who come to the hogan.
Rainbow Boy will invite
others to feast in the hogan.

Rainbow Girl will bear
life of love in the hogan.
Rainbow Boy will cherish and protect
the life in the hogan.

Rainbow Girl will teach
the offspring to speak the holy words in the hogan.

The earrings of blue dangle to her soft shoulders.
The headband of white holds his strong head.
They sit on soft white sheep and goat skins.

  The Navajo wedding basket set before them
    holds the nourishment of life of prepared
    cornmeal.
  The Navajo wedding basket is used as a reminder of
the essence of living . . .

  To Embrace life, not to veer from, with
  endurance.
  To dip your ladle in motion with the current
  of the river.

They partake of the corn substance,
  dipping in turn from east, south, west, north;

Truly, they remember to give their blessings,
  in turn to east, south, west, north.

Their bodies are melted into one.
Their songs are blended into one.
In blessedness, they will walk of one Spirit.

With the scent of burning wood, smoke moves upward
  and all'round.

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Rainbow Boy will walk tall and straight
with all life as he leaves and returns to the hogan.

In unity, Truth will guide them in the hogan.
In unity, songs of thanksgiving will be offered
in the hogan.

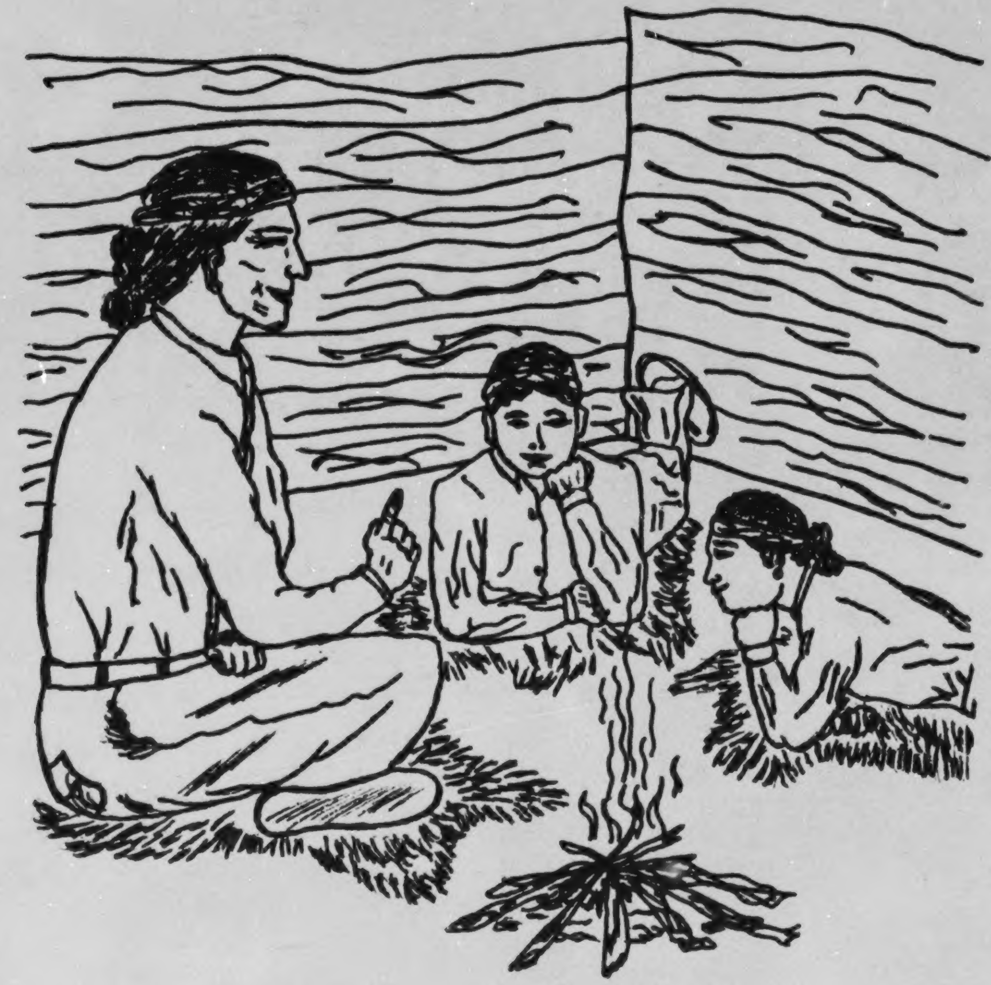
All good things begin in the hogan
As the Great Mystery Of Life stirs through us.

Today, the Navajo wedding basket travels from our
hogan to your hogan.

Today, we are honored to sit with you.
Today, we smile with you knowing, truly, our blessings
in abundance all 'round.

Today, your heads are touched, as one,
With beauty before you
With beauty behind you
With beauty beside you
With beauty above you
With beauty below you
With beauty all around you
It has begun in Beauty . . . .

ORAL TRADITIONS AND STORY TELLING



NAVAJO LEGENDS

(ALONG WITH FLANNEL BOARD STORIES)

ORAL TRADITION
AND
STORY TELLING

THE NAVAJOS HAVE STORIES THAT TELL HOW THE EARTH WAS CREATED AND WHY PERSONS, PLACES AND THINGS ARE WHAT THEY ARE TODAY.

THESE STORIES HAVE BEEN PASSED DOWN FROM GENERATION TO GENERATION AND HAVE REMAINED MUCH THE SAME TODAY.

NAVAJOS BELIEVE THAT SOME STORIES CAN ONLY BE TOLD DURING CERTAIN PARTS OF THE YEAR OR MISFORTUNE WILL FALL UPON THE TELLER.

THIS SECTION IS COMPILED OF SOME NAVAJO LEGENDS AND STORIES. THEY CAN BE READ TO STUDENTS DURING A REST PERIOD IN THE DAY, OR THEY CAN BE USED AS IDEAS FOR STORY STARTERS FOR LANGUAGE ARTS.

ORAL TRADITION AND STORYTELLING

Traditionally among Native Americans, the oral tradition of a tribe was its most important vehicle for teaching and passing on the sacred knowledge and practices of the People. Since there were no books, libraries, movies, film strips, tape recorders, radios, and televisions; the human voice, hand movements, and facial expresssions had to serve as "mass media". They worked very well. The human memory is a great storehouse which we ordinarily fill with only a fraction of its capacity. The elders knew this and tested and trained the memory along with the other senses, so that the history and traditions of the People could be preserved and passed on.

One of the most important of the oral traditions was storytelling and the preservation of the original histories. In these histories, we are told where, as the People, we came from, how the stars were created, where we discovered fire, how light became divided from darkness, and how death originated. It is through these stories, too, that we are given the basic tools and ways of knowledge with which to survive in the world: healing ceremonies, prayers, dances, games, herbs, and models of behavior.

These stories were the libraries of our people. In each story, there was recorded some event of interest or importance, some happening that affected the lives of the people. There were calamities, discoveries, achievements, and victories to be kept. The seasons and the years were named for principal events that took place. There was the year of the "moving" stars; when these bright bodies left their places in the sky and seemed to fall to earth or vanished altogether; the year of the great prairie fire when the buffalo became scarce; and the year that Long Hair (Custer) was killed.

A child's first memories and first learning experiences probably took place around a fire, during the winter, and in some tribes, during the other seasons as well. In the winter there was less outdoor activity; most of the family members were gathered together, and there was more of a silence surrounding the lodge, hogan, shelter, or house.

Storytelling, the ability to tell a story, and a knowledge of stories was and still is, one of the most admired skills an individual can have. It is a universal practice amoung Native American people to teach a wide variety of skills and ways of knowledge through storytelling. Persons who have this knowledge and can communicate it are specialists, as important to the People as medicine people.

Storytelling is a very flexible method of education in the ways of sacred knowledge since the traditional forms-style, delivery, tone and words-can be employed not only with traditional content and traditional symbols but with modern themes as well.

These teaching stories do not just tell about physical facts with ordinary events and plots. They also teach abstract notions of behavior, cosmology, and ways of seeing or thinking about things. Sometimes, the story you hear is like a code which, the more you listen to it over the years, the more it reveals. Sometimes, if you are a specialist and the stories you know concern your special skills, you might understand the code better than one who has not been initiated into such knowledge so deeply.

This "coding" of knowledge is like not asking "why", because you have to listen more closely. Then you also have more of a chance to suddenly discover meanings, concepts, and ideas by yourself.

An elder who tells stories usually prepares himself for at least two or three days/nights. This is how long it takes to tell the whole legend with the songs.

THE CREATION OF THE PEOPLE

Condensed from Navajo Legends by Washington Matthews, 1887

This is the story of the creation of the people, and how they became what they are today.

In the first world, day and night were indicated only by light; white in the east as day dawned, blue in the south as it was full day, yellow in the west as evening came, and black in the north for night. The first world itself was red in color.

Four oceans surrounded the place, in each of which lived the chief of the people in his area. All the people began to quarrel among themselves, and finally their chiefs would not speak to them. At last the chief to the east said "You pay no attention to my words. Everywhere you disobey me. You must go to some other place."

After four nights something white, that looked like a mountain chain without a break, surrounded them. It was water, and it was rising to engulf them because of their bickering. Then the people to avoid the rising water, went in circles until they reached the sky.

Someone with a blue head looked out from the sky and called to them, "In here, to the eastward, there is a hole." they went through the hole into the second world, the blue world, which was inhabited only by Swallows. The people sent couriers out to the four directions to explore and to locate people like themselves, but after two days they returned and said that all they could find was the edge of the world, a great cliff rising from an abyss. Nothing but level, barren ground could be seen anywhere.

The people then said to the Swallows, "We are much alike. Can your people and ours become friends?" The Swallows assented, and both parties began to treat each other as relatives.

They all lived together happily for twenty-three days, but on the twenty-fourth night one of the newcomers made free with the wife of the Swallow chief. Because of this, they were told that they could not stay there any longer.

Again they circled around until they reached the sky. Here the white face of Niltsi, the Wind, peered out and told them to go to the south where they flew through a slit in the sky and entered the third, the yellow world.

Here they found nothing but Grasshopper people. They discovered that the land was as barren as the second world had been. Then, as they had with the Swallow people, they joined as one family, but again, on the twenty-fourth day, the same crime was committed, and the Grasshoppers told them "You shall drink no more of our water. You shall breathe no more of our air."

Up they all flew again, and at the sky Red Wind told them to fly west. Here the wind had made a twisted passage, and through it they arrived into the mixed black and white that was the fourth world.

Couriers were sent to the east, but found no sign of life. To the south they saw deer and turkey tracks. The couriers sent to the west saw no living thing and no tracks, but those who went to the north found a race of strange men who lived in houses in the ground and cultivated fields. These people were the Pueblos. They treated the couriers well and fed them.

After emerging into the fourth world, the people had retained the teeth, feet, and claws, of beasts and insects, and smelled bad because they were unclean. To them came four mysterious beings-YEI, who told them to wash themselves well, drying themselves with white cornmeal for the men, yellow cornmeal for the woman.

On the twelfth day the YEI appeared again. Two of them carried sacred buckskins, and one held two ears of corn, one yellow and one white completely covered at the end with grains.

They laid one buckskin on the ground, with the head to the west, and on it they placed the ears of corn with their tips to the west. Under the white ear they put a feather of a white eagle, and the feather of a yellow eagle under the other. They covered them with the second buckskin with its heads to the east. The tips of the feathers showed outside the buckskins.

The white wind blew from the east and the yellow wind from the west, between the skins. While the winds were blowing, eight of the Mirage People came and walked around the objects on the ground four times. As they walked, the feather tips were seen to move. Then the upper buckskin was lifted. A man and woman lay there instead of the ears of corn.

This pair was First Man and First Woman. Their descendants married among the Pueblo people and among those who had come from the lower world and soon there was a multitude of people.

WHITE HORSE

A Flannel Board Story

There were many wild horses long ago...red horses, yellow horses, blue horses and brown horses. And there was one beautiful big white horse!

Navajo Indians lived in hogans* nearby. One day, the Indians saw a red horse.* They saw a brown horse.* But last of all, they saw a big beautiful white horse.*

All the Indians decided to catch the horses and bring them to their hogans.

Yazzie, a little boy* said, "Oh, look at the white horse. I will catch him myself and he will be my horse!"

All the Navajo men jumped on their horses to catch the wild horses. Yazzie jumped on his spotted pony* and ran, oh, so fast--to catch the beautiful white horse!

"Ee jah!" Yazzie shouted.. "Ee jah!"

The wild horses saw the Navajos coming. Away ran the red horse.* Away ran the yellow horse.* Away ran the blue horse* and the brown horse.* And fastest of all, ran the big beautiful white horse.* He didn't want anyone to catch him!

They ran and ran and ran until they could run no more. Soon they were all tired. The red horse, the yellow horse, the blue horse, and the brown horse.

"Ee jah! The white horse is not tired. He keeps running," Yazzie said. "Oh! Oh! What is this? It is a bako*.... a big deep canyon that goes down, down, down."

Now the Indians thought they could catch all the wild horses because they could not jump over the big deep canyon.

"Stop, red horse,*" said one of the Indians. And the red horse stopped.

"Stop, yellow horse.* Stop blue horse.* Stop brown horse,*" the Indians shouted; and the horses stopped.

"Stop white horse!"* Stop! Stop! cried Yazzie. But the white horse did not stop. He did not jump into the canyon. He did not jump over the big deep canyon. Do you know what he did? He went into the sky.

All the Indians looked up.

"Oh, my!" cried Yazzie, my beautiful big white horse has turned into a cloud." He is no longer a horse. Now I cannot ride him. I can only stand here and look into the sky and see him in the air. He is White Cloud."

And so, if you live in Navajoland near the Grand Canyon,* you too, can stand on a hill and look up into the sky. Only if you are an Indian you can see the beautiful white horse who did not jump into the canyon, and who did not stop. He flew into a turquoise colored sky and turned into a big beautiful white cloud.*

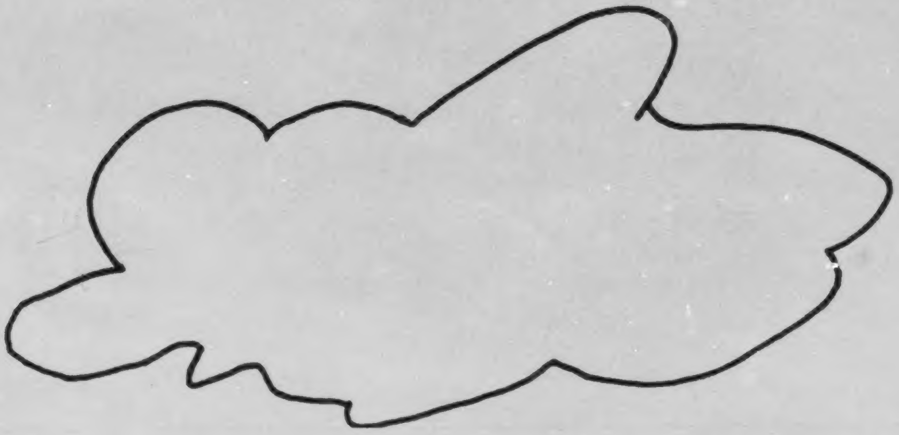
Story told by
Dr. LeRoy Condie

Note: This works well as a flannel-board story. When a noun is marked with an *, place or move appropriate felt piece on flannel board.

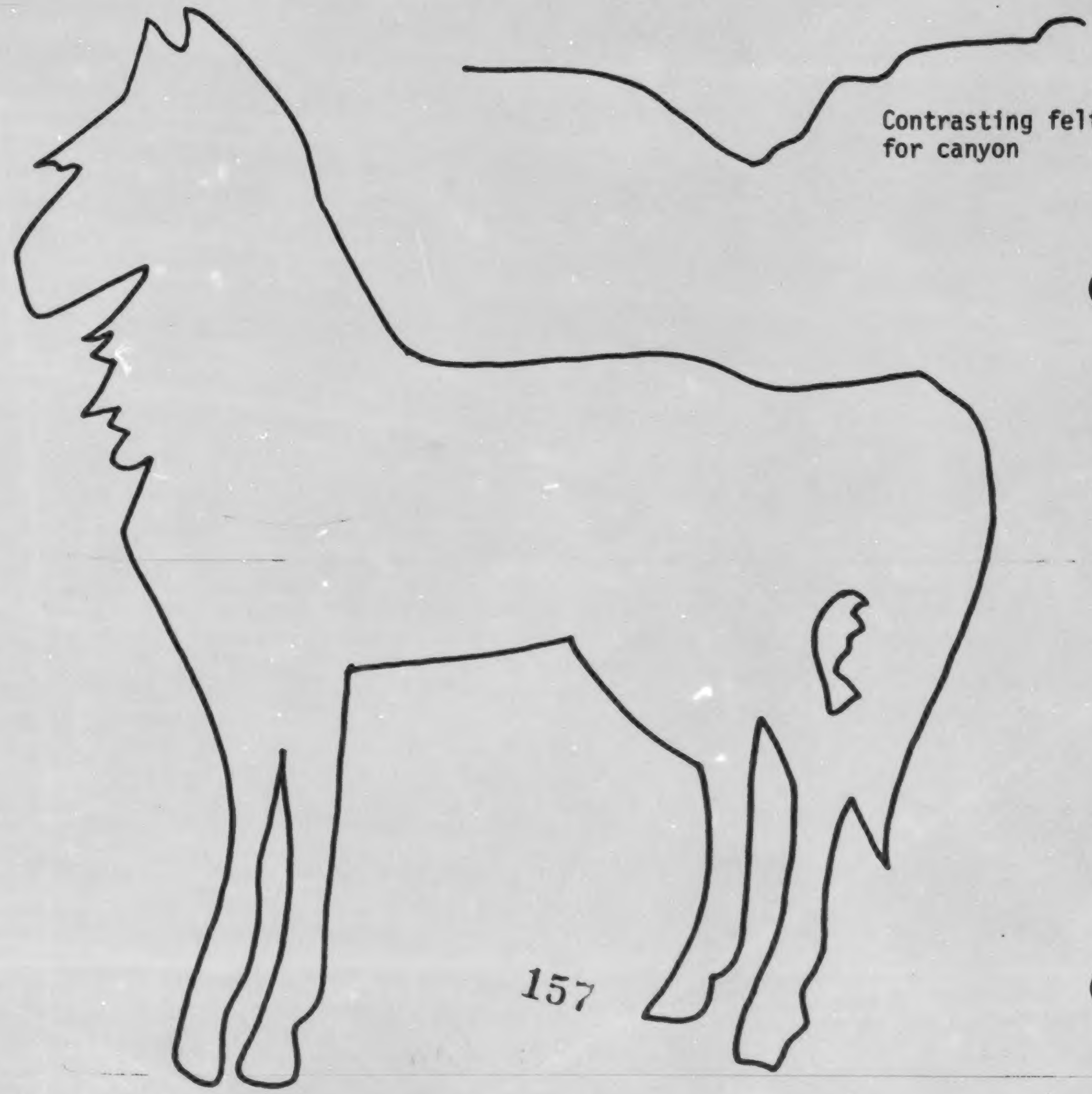
This story taken from Southwestern Arts and Crafts Projects by Nancy Krenz and Patricia Byrnes.

Note: Patterns are furnished for teachers' convenience not for children's use.

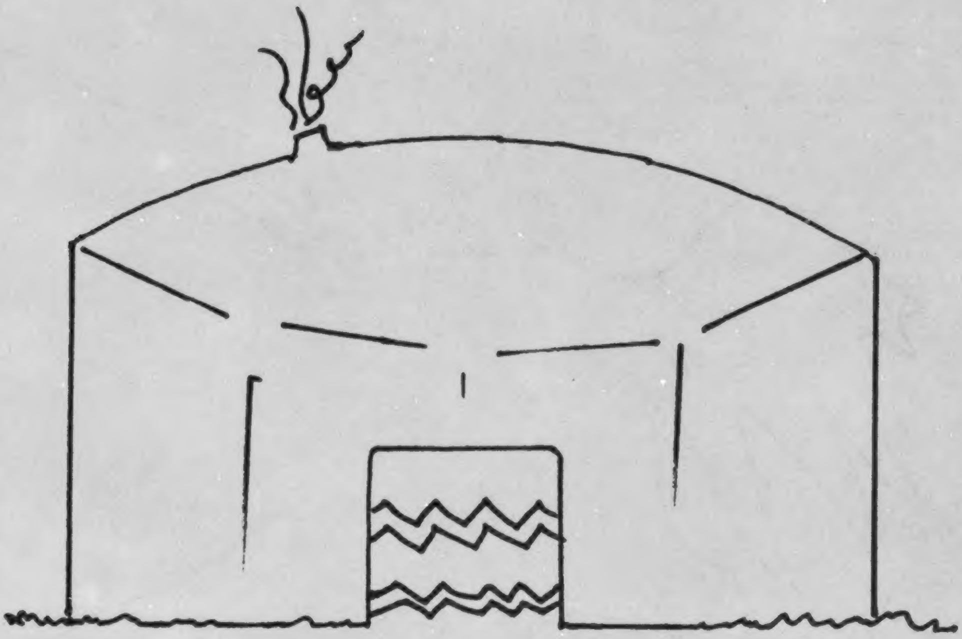
Flannel board pieces: 1 spotted pony
1 red horse
1 yellow horse
1 blue horse
1 brown horse
1 white horse (larger)
1 cloud (similar to horse)
1 hogan (8 sided, round roof)
Indian boy (arms down)
Indian boy (arms pointing up)
Canyon (bako-navajo)
Small clouds
Evergreens

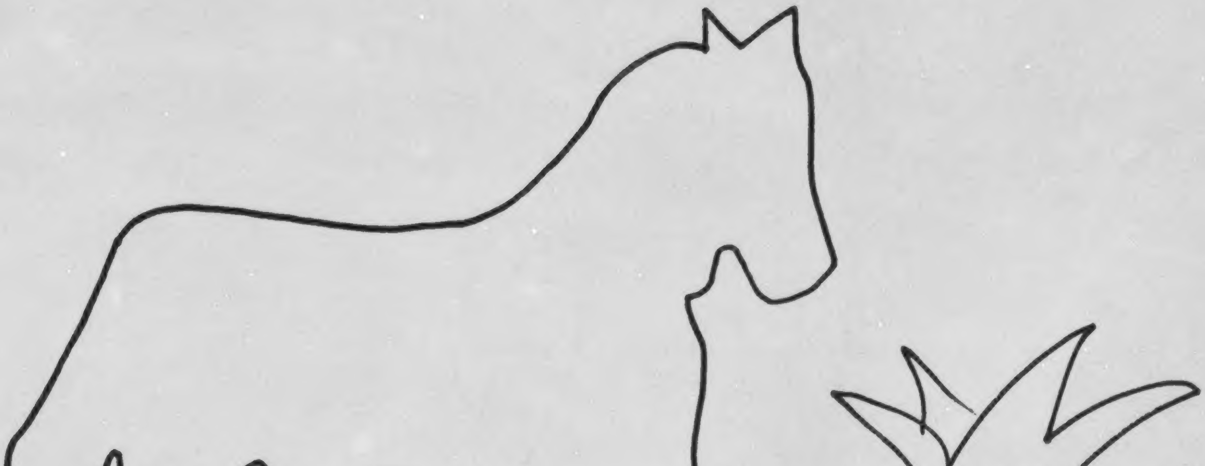


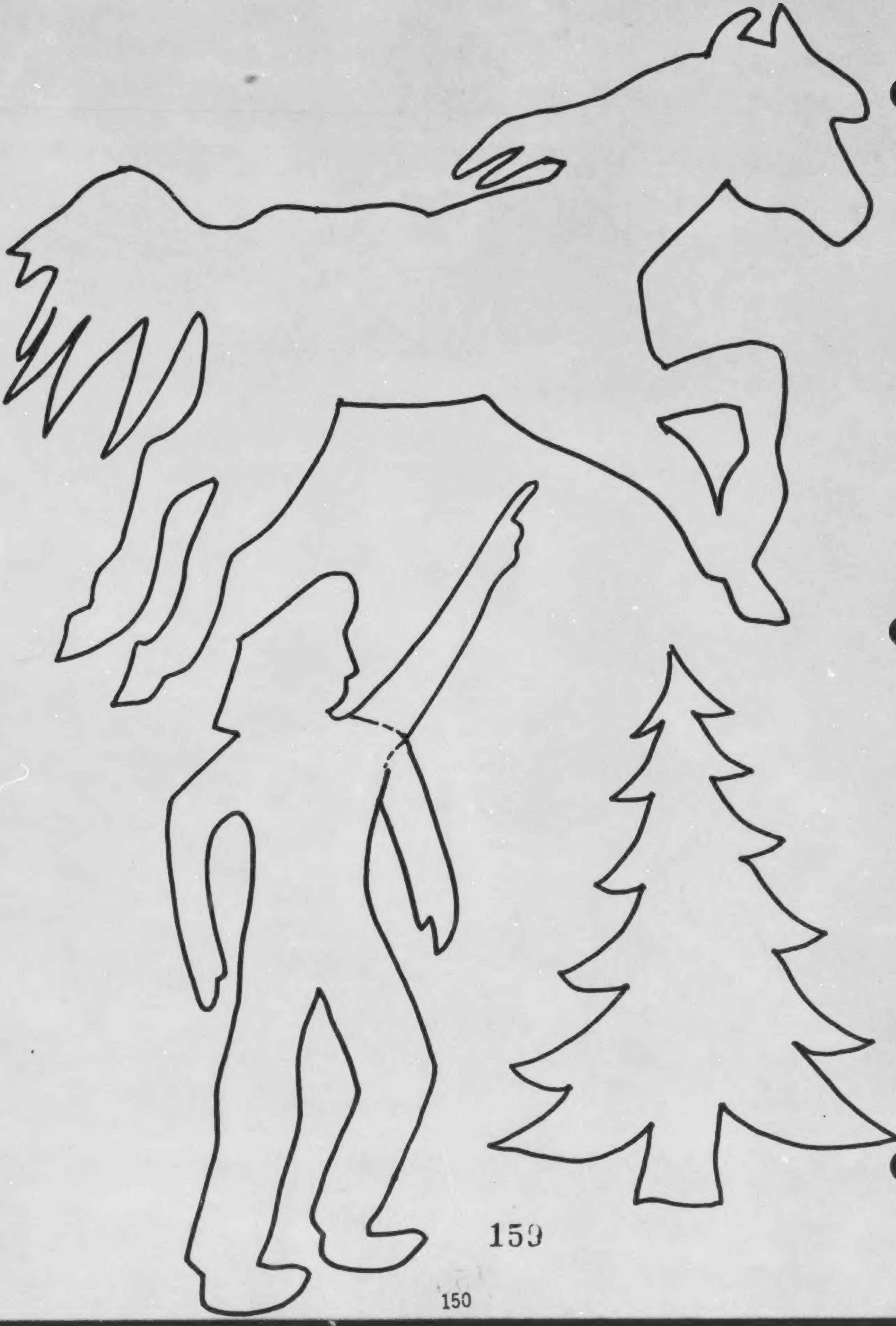
Blue or turquoise sky



Contrasting felt for canyon







THE GIRL WHO LOVED WILD HORSES

By Paul Goble

The people were always moving from place to place, following the heards of buffalo. They had many horses to carry the teepees and all their belongings. They trained their fastest horses to hunt the buffalo.

There was a girl in the village who loved horses. She would often get up at daybreak when the birds were singing about the rising sun. She led the horses to drink at the river. She spoke softly and they followed.

People noticed that she understood horses in a special way. She knew which grass they liked best and where to find them shelter from the winter blizzards. If a horse was hurt, she looked after it.

Everyday when she had helped her mother carry water and collect firewoood, she would run off to be with the horses. She stayed with them in the meadows, but was careful never to go beyond sight of home.

One hot day when the sun was overhead she felt sleepy. She spread her blanket and lay down. It was nice to hear the horses eating and moving slowly among the flowers. Soon she fell asleep.

A faint rumble of distant thunder did not awaken her. Angry clouds began to roll out across the sky with lightning flasing in the darkness beneath. But the fresh breeze and scent of rain made her sleep soundly.

Suddenly there was a flash of lightning, a crash and a rumbling which shook the earth. The girl leapt to her feet in fright. Everything was awake. Horses were rearing up on their hind legs and snorting in terror. She grabbed a horse's mane and jumped on his back.

In an instant the herd was galloping away like the wind. She called to the horses to stop, but her voice was lost in the thunder. Nothing could stop them. She hugged her horse's neck with her fingers twisted into his mane. She would cling on, afraid of falling under the drumming hooves.

The horses galloped faster and faster, pursued by the thunder and lightning. They swept like a brown flood across hills and through valleys. Fear drove them on and on, leaving their familiar grazing grounds behind.

At last the storm disappeared over the horizon. The tired horses slowed and then stopped and rested. Stars came out and the moon shone over hills the girl had never seen before. She knew they were lost.

Next morning she was wakened by a loud neighing. A beautiful spotted stallion was prancing to and fro in front of her, stamping his hooves and shaking his mane. He was strong and proud and more handsome than any horse she had ever dreamed of. He told her that he was the leader of all the wild horses who roamed the hills. He welcomed her to live with them. She was glad, and all her horses lifted their heads and neighed joyfully, happy to be free with the wild horses.

The people searched everywhere for the girl and the vanished horses. They were nowhere to be found.

But a year later two hunters rode into the hills where the wild horses lived. When they climbed a hill and looked over the top they saw the wild horses led by the beautiful spotted stallion. Beside him rode the girl leading a colt. They called out to her. She waved back, but the stallion quickly drove her away with all his horses.

The hunters galloped home and told what they had seen. The men mounted their fastest horses and set out at once.

It was a long chase. The stallion defended the girl and the colt. He circled round and round them so that the riders could not get near. They tried to catch him with ropes but he dodged them. He had no fear. His eyes shone like cold stars. He snorted and his hooves struck as fast as lightning.

The riders admired his courage. They might never have caught the girl except her horse stumbled and she fell.

She was glad to see her parents and they thought she would be happy to be home again. But they soon saw she was sad and missed the colt and the wild horses.

Each evening as the sun went down people would hear the stallion neighing sadly from the hilltop above the village, calling for her to come back.

The days passed. Her parents knew the girl was lonely. She became ill and the medicine man could do nothing to help her. They asked her what would make her well again. "I love to run with the wild horses," she answered. "They are my relatives. If you let me go back to them I shall be happy forever more."

Her parents loved her and agreed that she could go back to live with the wild horses. They gave her a beautiful dress and the best horse in the village to ride.

The spotted stallion led his wild horses down from the hills. The people gave them fine things to wear: colorful blankets and decorated saddles. They painted designs on their bodies and tied eagle feathers and ribbons in thier manes and tails.

In return, the girl gave the colt to her parents. Everyone was joyful. Once again the girl rode beside the spotted stallion. They were proud and happy together.

But she did not forget her people. Each year she would come back, and she always brought her parents a colt.

And then one year she did not return and was never seen again. But when the hunters next saw the wild horses there galloped beside the mighty stallion a beautiful mare with a mane and tail floating like whispy clouds about her. The said the girl had surely become one of the wild horses at last.

Today we are still glad to remember that we have relatives among the Horse People. And it gives us joy to see the wild horses running free. Our thoughts fly with them.

HOW THE RABBIT STOLE THE MOON

By Louise Moeri

There was a time when the world was altogether dark at night. Throughout the day, the Sun flamed and rolled in the sky like a hot, red bird but at night when he went to roost in the rocky crags of the western rim, he took all his light with him and everything was left in cold and darkness. In the terrible gloom the animals huddled in their dens, hungry and fearful.

"Watch for a storm," the fox said. "When the lightning flares you can see at night--for a little while." "But lightning does not last long enough," growled the slow-moving bear. "I need to see at night so I can eat roots and berries and grow fat enough to sleep through the winter." "Remember how the mountains sometimes turn to fire?" said the beaver. "That make a great light--I can see clear across the pond." "Yes, but when that happens, the forest burns and many lives are lost," said the raven. "No one wants to see others suffer."

"What can we do about the darkness?" asked the wolf. "No one hates it more than I. I need more time to hunt for food--my cubs are hungry." Then the great elk spoke; "There is only one course for us to take," he said. "One of us will have to go to the Sun and ask him to give us some of his light to shine through the night. He has so much; he can easily spare some."

It was agreed that this was a good plan. Since the elk had proposed the idea, he himself offered to go and speak with the Sun.

The very next morning he set out. He looked around and found the highest mountain in all the world, and then began to climb it so he could be as near to the Sun as possible. The mountain was so high that he climbed for three days, resting in the terrible darkness every night in whatever glen or cranny he could find.

Late in the afternoon of the third day, the great elk toiled wearily up the last windswept crag until--finally--there he stood, looking square into the face of the Sun, who now was close overhead.

"Generous Sun!" said the elk, "my friends and I have great need of some of your light to help us through the long, dark nights. Pray, I beg you, spare us some--you are so rich in those golden beams!"

But the Sun flamed and rolled and his hot red rays crackled around him. "Never! Never!" he shouted. "I've none too much for myself!"

So the elk had to go back home, all the way down the highest mountain in the world, walking for three days and at night sleeping wherever he could in glens and crannies. When he got home he told his friends that the Sun would not share his light.

"Let me try," growled the bear. "I'll scold and scare the Sun, and make him share his light."

So the bear set out, and he too, took the path that led to the top of the highest mountain in the world. Since he had such short legs, it took the bear five whole days, climbing during the daylight hours, and sleeping at night in whatever glens and crannies he could find, until he reached the last windswept crag.

When he got there, he shouted, "Great Sun! Perhaps you have not heard how strong we are on earth! If you don't share some of your light with us to brighten the dark nights, we will declare war on you, and you will shine no more!"

But the Sun flamed and rolled and his hot, red rays crackled around him. "Never! Never!" he cried. "No one is more powerful than I! I am the Sun!" And the whole world shook under his great voice.

So the bear was forced to go all the way back down the highest mountian in the world, walking for five days and sleeping wherever he could at night in glens and crannies. When he got home he told his friends that he had not been able to make the the Sun share his light.

"Let me go," said the snake. "I am cunning and sly. Maybe I can persuade the Sun to help us."

So the snake set out. But it took him nine whole days to wriggle through the forests and across the rocky places, sleeping at night in whatever glens or crannies he could find, to make his way up the highest mountain in the world.

At last the snake lay coiled on the topmost windswept crag, and he called to the Sun overhead: "Noble Sun! Handsome Sun! If you will only give us some of your light to brighten our dark nights, we will honor you with the title of god, and make sacrifices to you, and build temples in your name!"

But the sun flamed and rolled and his hot, red rays crackled around him. "Never! Never!" he cried. "No sacrifice, no puny temple, would repay me for the loss of part of myself!"

So the snake had to turn back, creeping all the way down the highest mountain in the world, wriggling for nine whole days through the forests and across the rocky places, sleeping at night in whatever glen or cranny he could find.

All the animals were too disheartened to try again. If the great elk, the powerful bear, the cunning snake, had failed, who among them could hope to do better?

Then the rabbit came forward. "Let me go," he cried. "Perhaps the Sun will not take offense at me. I am small and insignificant--he may even take pity on me."

A great wave of laughter swept over the animal kingdom. That foolish rabbit! A small, weak creature with nothing to recommend him but four big front teeth and four speedy legs--how could he ever hope to succeed?

In spite of their jeers the rabbit set off. The road was steep and rough and the going difficult, and soon he began to see that the journey would take him a long, long time. Days passed as he crept up and down the sides of mountains and hopped fearfully along through dense, somber thickets. Danger threatened many times and he was forced to waste precious time hiding and creeping. For seventeen days he traveled the road toward the highest mountain in the world, through forests and across rocky places, sleeping at night in whatever glens and crannies he could find.

But at last he reached the topmost windswept crag, and he called to the Sun overhead: "Brother Sun, please give us some of your rays to light our fearful dark nights, for are we not brothers, all?

Now, the rabbit knew he was the last animal who would ever speak to the Sun. Everyone depended on him. He gathered his powerful hind legs under him and sprang up -- up -- up -- and fastened his big front teeth on the edge of the Sun! Before the Sun knew what was happening, the rabbit had bitten a great piece out of it. And when he fell back to earth, the rabbit started to run!

He ran like the wind itself--leaping and falling and tumbling, but always racing forward. Holding the huge piece of the Sun between his sharp front teeth, he steaked down the side of the world's highest mountian--through forests--across rocky places. He did not even stop to sleep. Soon he began to tire, but still he drove himself onward.

At the top of the very last high hill, just as it was getting dark, the rabbit stubbed his toe. And there went his piece of the Sun rolling and tumbling down the hill to the very bottom where it smashed!

The rabbit's heart was broken. How could he have been so careless as to get his great bite of the Sun so near home, and then let it fall?

He limped down the hill and looked at the fallen pieces. One was a great deal larger than all the rest and Rabbit picked it up. "Well," he said sadly, "It may not be as big as I hoped, but even this little light will help us."

Then he leaned far back and gave a great heave and threw the biggest chunk of the Sun up into the twilight sky.

There it hung!

A magical radiance spread all over the world. For the very first moment in all of time, a silvery light glanced off every rock, turning it to crystal, and transforming each leaf and blade of grass into a spear of frost. Sparks danced in the ripples of lakes and rivers. All the animals stood silent as they watched the world's first moon spread its glow through the sky.

Then the rabbit looked down at the smaller pieces of the Sun that still lay scattered on the grass. His heart ached. "They are so beautiful too!" he cried. "There must be a way to save them!" Then he picked up one of the pieces and threw it into the sky.

There it sparked, a tiny, glimmering pinpoint of light against the blue sky.

"How beautiful!" cried the animals. So the rabbit quickly threw all the other pieces up--even the tiniest ones! When he had finished, there was the sky shimmering with the loveliest of lights--the moon and the stars!

Ever since that time, the moon has always remembered how she was stolen from the Sun. There are times when the moon dreams about the old, old days and if you look up on certain nights you will see that the moon looks exactly like a great bite taken from the golden sun.

And the rabbit? Well, he dreams too, and so do all his tribe. To this very day, all rabbits love to go out and run and play--and even dance, I'm told--in the moonlight, in celebration of the old, old time when the rabbit stole the moon!

THE FEAST OF THE ANIMALS

By Caleb Carter

Nez Perce

Long before the human race came to dwell upon this earth. There existed a race of beings now known as bears, wolves and others much like them. They all spoke the same language, so they understood one another.

The time came when all of them had to become the kind of animals they are now, so a great feast was prepared. At this feast, each was to select his own name, a name by which he would be known by the human beings who were expected to arrive. He was also to choose what his chief prey would be, and in what parts of the country he would be found.

The coyote was always regarded as an announcer, and also as a chief. He was the wisest of the race. He had power even more than the best of the "magic men." When everything for the feast was ready, the coyote announced in a loud voice that all animals should be seated. After a short speech, the feast began.

Now here's what happened at that feast:

The sucker, a fish, having no spoon, mistakenly picked up a stick with fire still burning at its end. He thought it was just a common piece of wood. He burned his lips. To this day, he is obliged to suck his food.

The shiner, another fish, was crowded out of the feast. So he became flat. That's the way he is to this day.

Still another fish (another form of the sucker), used a flint for a spoon and cut his lips.

When the feast had ended, all the fish and animals gathered in a meeting.

The eagle said his home would be among the mountains and deer, and other wild game. They would be his prey. His feathers would supply the warrior's warbonnet. He would be named "Eagle."

The bears now spoke. They announced that their names would be "Bear."

All this time, as the fish and the animals made their announcements, the coyote was growing more and more jealous, because someone had mentioned the very name he wished to choose.

So it happened that the names, the looks, and the habits of all the animals were taken.

While various animals were announcing their names, the coyote became interested in one feathered beauty. He admired this creature very much. The feathered beauty would every now and then breathe a sigh of relief and stretch out his huge wings. Then he would fold them again, and sit back resting.

The coyote wondered what kind of life and what kind of a name this fellow would choose. After everyone (except this feathered beauty) and the coyote had made their announcements, the coyote got up. He told the people that his occupation would be to look for mice as his prey, and also for various shrubs, berries, and perhaps some eggs and young animals as his food. His name, he said would be changed from that of "Spielie" to the one by which he is known to this day.

When everyone was ready to leave, this feathered bird got up and said.

"After listening to all that each of you had to say, I have decided that my name, from now on, shall be "Buzzard," and I shall look for nothing but the rotten dead bodies of various game that my brothers the eagles and condors, shall have left."

The coyote jumped up and said, "Here, here. I have been looking you over and admiring you. You don't mean to say that you are not going to take advantage of how beautiful you look?"

With that, he slapped the feathered bird right and left, so that to this day we see the buzzard soaring around and around a dead horse or cow.

After this, everyone left for their various homes. The coyote remained at his original home, while his friends, the foxes, wolves, bears, cougars, and deer, all went to the woods among the mountains.

All the fish left the human ways they had until then, and dived into the streams. The mountain goat and the big horn made for the cliffs among the lofty mountains. The lobster was puzzled about his future home and forgot to leave his feet and hands behind as he dived into the water.

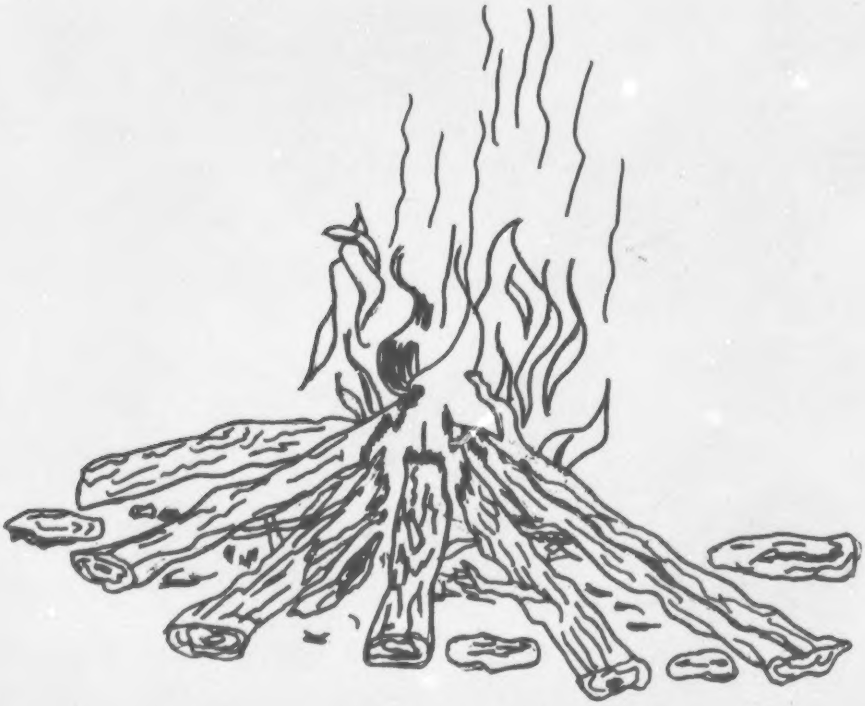
The Indians now believe that by fasting they can get wisdom through these animals from the "mysterious unknown." They claim they understand these animals, even so far as to be able to talk with them. But modern Indians regard that belief as ridiculous, because they never had the experience of the power received through the animals.

From the Red Man
published about 1910

THEME: NAVAJO LEGENDS

FIRE

Navajo stories tell that First Man and First Woman brought crystals to the third world. With the crystals they started the first fire, using it on four different kinds of wood which were gathered from the four directions. To the Navajo, fire is a necessity in life. Fire is very sacred, the same as water and mother earth. The Navajos believe in feeding the fire after preparing a meal, before serving the meal and should always close the fire place with prayers.



SUGGESTED ACTIVITES:

Why do we need fire?

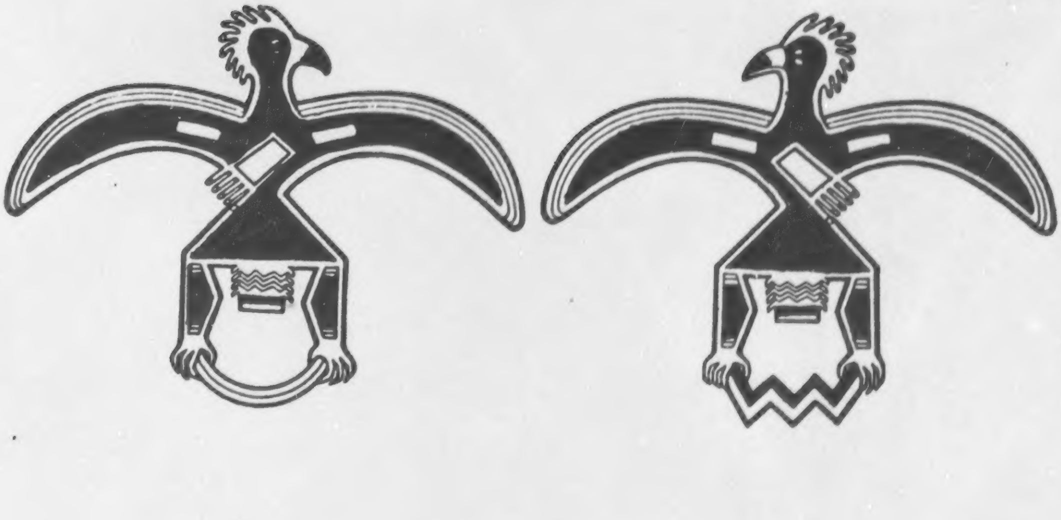
1. Write a list on the board showing the many uses of fire. Get suggestions from students.
2. What would we do without fire?
3. Write a short story of your own telling about "How Fire Came to Be." Or "The World Without Fire"

PREFACE:

Some of the stories in this section were written by Navajo students at the Tuba City Boarding School on the Tuba Navajo Indian Reservation in Arizona.

After a story or stories have been read initiate a topic for students to write about. Such as; "How The World Began," "Why We Have Snow" etc.

Encourage creativity & imagination among your students. When their stories have been written, have them draw a picture to go along with it and display them in your classroom.



WHY NAVAJOS LIVE IN HOGANS

We like hogans better than houses. This is because of something that happened when the First People came up from the underworld. They could not find any shelter and they did not know where they were going to live. While they were walking about the earth looking for a home, a spirit spoke to them, they could not see this spirit but they heard a voice saying that two Hogans were waiting for them.

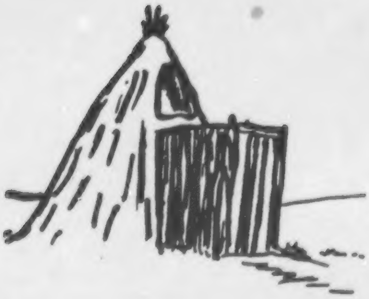
First Man and First Woman followed that voice to the place where the hogans stood. They saw that the hogans faced east and had an opening toward the rising sun.

They were very beautiful. The voice told them that the hogans had to be blessed before anyone could live in them. That day Talking God made the first blessing ceremony and First Man and First Woman watched.

One of the hogans was round and it was called a female hogan. The other was the forked kind and it was called a male hogan. The male hogan was blessed with many songs and prayers and with white corn. The female hogan was blessed with many songs and prayers and with yellow corn. Then they were ready for First People to live in.

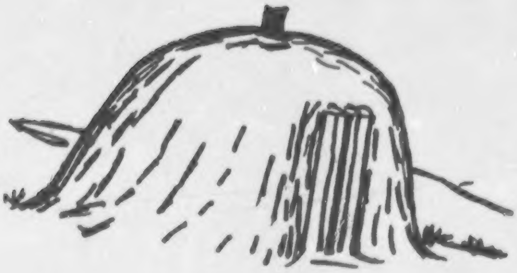
That is how Navajos learned what kind of blessing makes a home safe and brings good luck and happiness and food and children to the people who live there. Even now a hogan must face the east and must be blessed and sung over in the way First Man and First Woman learned.

Matilda Skacy
Navajo
Tuba City Boarding School



Three Forked Hogan (Male)

Round Hogan (Female)



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THE HOLY PEOPLE AND THE FIRST DOG

The Holy People (Haashch'é diné'é) were the first people on earth to have a dog. However, it had the habit of barking early in the morning, just as the sun was coming up. The Holy People began to dislike the dog because it did so much noisy barking.

They talked about the dog, wondering what they should do about him and his barking. They decided it would be best to kill him and be rid of him forever.

First dog heard what they were saying. To save his life he decided not to do any more barking.

Early the next morning some other Holy People from the west approached. The dog saw them, but he did not bark at them. He was afraid his masters would kill him.

The Holy People (his masters) were angry with him.

"Why didn't you bark and let us know there were other Holy People coming?" they asked the dog. "You didn't make a sound."

"You said you were going to kill me because I did too much barking," said First Dog. I began worrying. You can, of course, do as you like about killing me. But remember that I see everything from east, south west, and north. I see everything that you are afraid of and warn you when those things are around. Do as you will, and see how things will be for you"

The Holy People talked together again.

"Let's keep him for our pet," they said. "Dogs see through clouds and everywhere. They see everything, even on dark nights. They help us protect ourselves against dangerous things."

After this decision people began performing ceremonies for their dogs and began raising them for pets. They liked the dogs because the clever animals were loyal to them, protecting them by day and by night, warning them of danger.

The Dog Ceremony has been lost, but dogs still are the pets and loyal friends of the Navajos. They are very helpful in herding sheep and warning their owners of danger. They should be treated kindly because of their loyalty and helpfulness.

Draw a picture of your pet:

NAVAJOS, PAST
AND
PRESENT

Students need to be aware of the contributions made by Navajos in the past as well as those made at present.

In Salt Lake City alone, we have Navajos who are successful artists, lawyers, educators, social workers, and physicians.

This section acknowledges some of those people and the contributions they have made and are presently making to our community and country.

NAVAJO

Lorraine Kennedy

Lorraine Kennedy has worked as the Title IV Indian Education specialist for Granite School District for the past five years. Her job responsibilities have been to coordinate the programs efforts in meeting the academic, linguistic, and cultural needs of the 440 Native American students presently enrolled in the district. She is a chairperson for the Native American Advisory Council and also acts as a liason for Navajo parents and students in assuring that their needs and concerns are recognized and voiced.

Mrs. Kennedy is presently 28 years old, married, and has a 21 month old son. Lorraine's first breath of life took place within the walls of her grandparents hogan where she was born. She, along with her brother and sister, was raised by her grandparents after her mother died. They lived in Tee Nos Pos, Arizona, on the Navajo reservation during the younger years of their lives.

Lorraine's grandparents always wanted the best for their newly acquired family. They taught Lorraine and her siblings all the beautiful customs and traditions of the Navajo people. They taught them their native language and told them they should stand tall and proud when they used it. They also taught their children the customary rituals and religious beliefs that were so much a part of their Navajo heritage. They taught them every aspect of Navajo life.

At the age of six, Lorraine left her grandparents to attend an elementary boarding school away from the Navajo reservation. She entered school with some positive feelings about herself. She would remain at the school where she would live nine months out of the year and return to the Navajo reservation during the summer months and holidays. She knew she would greatly miss her grandparents, but she would involve herself so much in her studies that the time would easily pass. She was in an environment that was very different from what she was accustomed to when at home on the Navajo reservation. She felt somewhat out of place and lost while away at school. Many changes and adjustments took place for Lorraine. She had to learn the English language which she knew nothing about. All her life she had been conversing in her native tongue. She was proud to speak the Navajo language, yet while at school she was forbidden to use it or punishment resulted. She was taught values and traditions that conflicted with those she had learned at home.

All of this confused Lorraine and feelings of frustration, and a loss of identity were quickly developing. She entered school feeling proud to be Navajo, now she wasn't sure how she felt. She only knew that the postive concept she once had for herself was declining rapidly. When the academic school year was completed, Lorraine would once again reacquaint herself with the cultural traditions that she had been away from for so long.

While at home on the reservation, she was once again able and free to speak her native tongue, and actually participate in her native Navajo way of life. What a traumatic experience this must have been for Lorraine and many other Navajo children as well. They had to readjust, accept, and assimilate into two very distinct and different cultures quickly, in order to survive. It's no wonder that Lorraine began to question who she actually was and where she belonged; whose philosophy of life should she believe, her grandparents, or that of the boarding school? She did not know at this point. She only knew how she felt. Feelings of confusion and frustration stayed throughout her elementary education years. When she graduated from the elementary boarding school, she placed in the Indian Placement Program.

This program offers foster care for Native American students during the academic school year. Lorraine lived with the Norman Densley family unitl she completed college and married. She continued to return to the Navajo reservation during the summer months. Lorraine feels that the Densleys influenced her life in several ways. They encourage her to continue to further her education, as well as to excel in extra curricular activities. They helped her to regain the positive self image she once had of herself. With a positive self image, Lorraine was able to achieve admirably. She received her B.A. from BYU in elementary education in 1976 and began working in Granite School District as a teacher shortly thereafter.

Lorraine's long term goal is to one day return to the Navajo reservation to teach her people, as well as to encourage them to persue an education. She would like to serve as a role model for young Navajo students; helping them gain a positive perspective of themselves. She would do this by letting them know that they are important, and that they are capable of success and achievement. Her advice to Navajo students is this, "Be proud of your culture and heritage. When you have an opportunity to experience something new and exciting, take advantage of it. Do your best at all you set out to do. Don't give up before you start. Take advantage of the Tribal Educational Scholarships that are available to you. Strive to get an education, and when completed, consider the vast number of job opportunities available on the Navajo reservation. But, most importantly, strive to be united with your people in obtaining a common goal. Don't denounce your culture or traditional upbringing to satisfy anyone else. Take the positive from both cultures and use it to your advantage."

FOLLOW-UP ACTIVITIES:

LORRAINE KENNEDY

1. Where was Lorraine Kennedy born?____________________________

2. Lorraine's first breath of life took place in____________________
______________________.

3. Lorraine went to a Navajo boarding school ______months of the year.

4. Why did Lorraine have feelings of confusion and frustration while at the boarding school?________________________________

5. What is the Indian Placement Program?____________________________

6. What is a positive self image?____________________________

7. Write a short paragraph about your self image or how you feel about yourself as a person.____________________________

8. Where did Lorraine attend college?____________________________

9. A. Do you want to go to college? Yes ( ) No ( )

   B. What would you like to study while in college?________________

10. What did the Densley family help Lorraine do?________________

____

11. What is Lorraines long-term goal?__________________________

____

12. What advice has Lorraine given that you feel you could use?_____

____

____

____

____

PHIL SMITH, M.D.

According to Navajo religion, the universe is a very delicately balanced thing, full of enormously powerful forces, with potential for good or evil. If this balance is upset, even unintentionally, some disaster--usually an illness will result. It is believed that only man can upset the balance.

This is a story about a young boy who had a goal in life. That goal was to work in conjunction with a medicine man (Navajo Doctor) in successfully treating his people.

In Rehaboth, New Mexico on the eastern part of the Navajo Reservation live a little boy named Phil Smith. Phil, the 12th child among 13 brothers and sisters grew up surrounded by the beautiful traditions and customs of the Navajo people. He lived in a traditional Navajo hogan until he was nine years old. At that time, he left his home to attend a boarding school away from the Navajo reservation.

Phil's mother, a wise and talented person wove beautiful Navajo rugs and sold them to the curio shops around the reservation. She maintained the family household exceptionally well. She worked hard and was very busy, but always saved time to spend with her children. She consistently encouraged her children to pursue an education and insisted that they always complete any task they started.

Phil's father, a medicine man, was receptive to Phil's interest in medicine and taught his son everthing he could about the traditional Navajo curing ceremonies.

For several years before Phil went away to boarding school, his father taught him the chants, sandpaintings and medicinal herbs used for a curing ceremony. Phil would often accompany his father to some of the ceremonies that at times would last from one to nine days. Phil was reverent during the curing ceremonies* He watched, listened and prayed that the ceremony would in fact cure the ill person. Many times the ceremony combined with the faith of all, would successfully work, but at other times it would not. It was during these times that Phil wanted to do so much more for his people.

Phil kept this feeling close within his heart, even while he continued his education away from the reservation. His interest in becoming a medical doctor remained in his heart and mind at all times. He studied hard and made good grades. His upmost desired goal was to someday return to the reservation bringing with him the knowledge and tools needed to help his people. He was certain that he would one day work on the reservation as a physician.

To become a physician takes several years of constant hard work and commitment. Phil has had to complete high school, college, four years of medical school, one year of internship and three years of residency. But at long last Phil's desired goal, is to become a reality. Today at the age of 30, Phil Smith, his wife and three children will soon be leaving Salt Lake City and Holy Cross Hospital where Phil has been doing his residency, to live among his people on the Navajo Reservation. Phil will work closely with the Navajo Development Council in providing medical services to Navajos on and off the reservation.

Phil advises anyone who wants to become a doctor, to first learn everything you can about the work of a doctor and the time involved to become one, to assure your interest in the medical profession. Secondly, work hard to keep your grades at a high grade point average. Take advantage of every opportunity you have for learning. Always dream about what it is you want to be. If you are discouraged at times, step forth and make a stronger effort at accomplishing your goals. To make your dream a reality is the commitment and effort you put forth to make it possible.

*The importance of these ceremonies to the Navajo should not be underestimated or demeaned. Over the last two decades a number of doctors and hospitals serving the Navajo have come to realize that to successfully treat a Navajo patient often requires the assistance of a medicine man.

PHIL SMITH, M.D.

Follow-up activities:

After reading Dr. Smith's story, answer the following fill in the blank and essay questions.

1. According to Navajo religion, the universe is a very delicately balanced thing, full of enormously powerful forces, with potential for good and evil. If this balance is upset, some disaster will result--usually an illness. What are four things we might do in our lives today that could upset this balance and result in an illness? List some imbalances.

   ____________________ ____________________

   ____________________ ____________________

   ____________________ ____________________

   ____________________ ____________________

2. What influenced Dr. Smith's desire to want to become a doctor.

   ____

3. Why did Phil want to become a physician?

   ____

4. To become a physician, Phil Smith had to complete high school, __________, four years of __________ __________, one year of internship and three years of__________.
5. How many years did Dr. Smith have to go to school to become a physician?__________.
6. Dr. Smith and his family are moving to the __________ __________ to live and work among the Navajo people.

7. Dr. Smith advises anyone who wants to become a physician to...

________________________ __________________________

________________________ __________________________

8. Do you think curing ceremonies are still in practice today among the Navajo people? Why or why not? __________________

____

____

Suggested activity:

Study the unit on Navajo ceremonies and sandpaintings.

DENNIS LITTLE, M.D.

NAVAJO

Indians in modern times have embarked on bringing their society abreast of the times through qualified and competent contributions of young, educated and ambitious Indian people.

One of these recognized individuals is Dr. Dennis Little, a Navajo from northern Arizona. Dr. Little is one of the nine medical doctors on the Navajo reservation. He graduated from Brigham Young University with a major in microbiology. Later he attended medical school at Stanford University where he received his Doctor of Medicine degree.

Presently, Dr. Little is working on his three-year medical residency at the St. Joseph Hospital in Phoenix, Arizona. He is working with the Family Practice program.

Dr. Little considers his accomplishments in education as one of his greatest achievements. He recalls his first year in medical school as "the hardest part. It seemed like getting through med-school would take forever. There were so many classes to take," he says. But patience and persistence were the key to his success.

"Make up your mind, know what it may be," he advises. "You must be highly motivated and dedicate yourself to a lot of study in order to be successful in school. Everyone has strengths and weaknesses in which he or she can work on to improve individually."

The greatest influence in his life that kept Dr. Little pushing forward towards becoming a doctor were his parents, Sam and Katherine Little of Tuba City, Arizona.

He remembers his mother working as a nurse on the reservation. "My mother was one of the first registered nurses at the Sage Memorial Hospital in Ganado, Arizona," he recalls. Dr. Little's father is currently the bishop of the Tuba City Ward.

Dr. Little is married to Marie Sandoval. They have three children: David, 4; Dana, 2; and Merideth, who is just one month old. The Littles presently reside in Phoenix.

The young doctor's goal for the future, after his residency is completed, is to work with the Indian Health Services on or near the Navajo reservation. His hope for the future is to continue to work with the Indian people. "If the Indian Health Services should ever leave the reservation, there is the possibility that I will set up my own medical practice on the reservation".

From: Eagle's Eye, Indian Education Department, BYU, Provo, UT
December, 1980

DENNIS LITTLE, M.D.

Follow-up activities:

After reading Dr. Little's story, answer the following true or false, essay, or fill in the blank questions.

1. There are presently ______ medical doctors in service on the Navajo reservation.
2. Dr. Little graduated from Brigham Young University and majored in Psychology. True False
3. Dr. Little received his Doctor of Medicine degree from __________ ________________.
4. What does Dr. Little feel his greatest accomplishment has been? ______________________________
5. __________________ and __________________ were the keys to his success.
6. What are the three things Dr. Little advises you to have if you want to be successful in school?
7. Dr. Little's ______________ were his greatest influence in life.
8. List some things you should start doing now to prepare yourself for medical school.

____________________	____________________
____________________	____________________
____________________	____________________
____________________	____________________

NAVAJO

ROY COHOE

Have you ever seen the television series "Grizzly Adams", "The Chisholm Family", "The Last of the Mohicans", or the recent motion picture "Windwalker"?

Did you know that one of the co-actors in these movies resides right here in Salt Lake City? He may be your next door neighbor. The actor's name is Roy J. Cohoe. He is a Navajo Native American and has played Native American character roles in these movies and many others as well.

Born in Salt Lake City, Utah in 1954, Roy, his four brothers and three sisters, were raised by their mother. Mrs. Sarah Cohoe. Not ever knowing his father Roy feels that he had to be strong and independent at an early age. By the age of 7, Roy began thinking about what he wanted to do with his life. He watched television and often found himself role playing some of the characters , like Superman. His interest to imitate the roles of actors he saw on television continued throughout his childhood, and at this early time in his life he decided he wanted to be a professional actor when he grew up. This would be his goal.

Roy's professional acting career didn't begin until he was about 17 years of age. He was a student at the University of Utah at the time. One day, the Native American counselor for Ethnic Student Affairs told Roy that Schick Sun Pictures was holding auditions for the part of an Indian brave character for the "Grizzly Adams" series.

He suggested that Roy contact them and arrange an audition. Roy became very excited with this news. If he auditioned and got the part, he would surely make his dream to be a professional actor come true. Roy auditioned and got the acting role. After doing the "Grizzly Adams" series a few times, a movie agent recognized Roy for his acting ability and began promoting him for additional acting parts.

After working and competing very hard for various acting jobs like "Centennial" and "Young Will Rogers", Roy realized at this point that even though he loved the attention, recognition, and pay he received from acting, it was not enough. He found that acting was not a stable or dependable means of supporting himself in the future. Acting jobs were very competitive. For every acting part Roy received he had to compete with others to obtain it. He states, "if you don't get the role you audition for, you don't get the job." For these reasons, Roy would not recommend acting to anyone and as a result has modified his own goals in life somewhat. Roy would like to someday be a televison producer and is presently striving towards this goal. He is presently a full time student at the University of Utah and is majoring in Communications with emphasis in Radio and Television Production. He works part time as Director for Transmission of Programs for Channel 6. It seems like Roy is on the right track to reaching this most recent goal. In a few years if you happen to see the credits on your television screen say, "Roy Cohoe, Producer", don't be surprised.

Roy is a very active, energetic, nature loving individual. He loves and enjoys all outdoor sports such as, water and snow skiing, fishing, and horseback riding. He enjoys traveling and had an opportunity to vist the eastern part of the United States while in the Marine Corps.

While in the Marines, he earned the rank of E-5 Sergeant and spent three years in service to our country.

Aside from Roy's acting abilities we have found that he is an exceptional artist as well. One recent and outstanding contribution Roy has made is in the development of this manual. He has taken time out from his busy schedule to do some of the art illustrations.

The adventurous, challenging, and exciting experiences Roy has had throughout his 27 years have all contributed to his philosophy. He believes, quote,"to succeed in life you should start planning your career and goals at an early age. Pursue your education, don't be satisfied with just a high school diploma. Aim for the sky." Unquote.

ROY COHOE

Follow-up Activities:

After reading the Roy Cohoe story, answer the following fill in the blank and essay questions.

1. Name three movies Roy has acted in.

   ____

   ____

   ____

2. At the age of ______ Roy began to think about what he wanted to be when he grew older. What was his first goal? ______________

   ____

3. Roy began his professional acting career at the age of ________.
   How did he get his first acting role? ____________________

   ____

4. Do you think Roy liked being an actor? ____________________

   ____

5. What happened in Roy's life to make him change his mind about being an actor? ____

   ____

   ____

6. Would you like to be a professional actor? Why or why not?

   ____

   ____

7. Roy is presently studying at the ______________ of ________ to become a television ________________________.

8. Name three things Roy enjoys doing during his leisure time.

____________________ ____________________ ____________________

9. Name three things you like to do when you have some free time.

____________________ ____________________ ____________________

10. Roy ranked E-5 Sargeant while in the Marines. What do you think about the armed forces?______________________________

____

____

11. What do you think Roy means when he states, "Pursue your education, don't be satisfied with just a high school diploma, aim for the sky." ______________________________

____

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____

____

Suggested Activities:

1. Look through this manual and show students some of Roy's art illustrations. Let them draw some of their own.
2. Contact Roy or another person from the University Educational Network television station and invite him/her to visit your classroom to give students additional information on television production.
3. Have students write a story entitled, "My Life As An Actor".

ANNIE WAUNEKA

Political success runs in Annie Dodge Wauneka's family, for her father, Henry Chee Dodge, was the first chairman of the Navajo Tribal Council. When Annie through her bonnet into the ring of Navajo politics in 1952, people recognized her as being a tireless community worker. Previous to her campaign, she worked for nearly eight years revising Navajo grazing regulations, an important project that will benefit Navajo owners of livestock for years to come.

In 1952, she became the first woman to be elected to the Navajo Tribal Council. She later won reelection to second and thrid terms and is currently chairman of the Council's health committee. When running for her second term, she successfully competed against her husband, George Wauneka.

As chairman of the Health committee, Annie travels the vast reservation to inform her people about health matters. She visits hospital patients and has helped produce motion pictures on medical subjects.

While promoting high health standards, she struggles to overcome her people's traditonal hostility toward white man's medicine. She works hard to earn the trust of the tribe's medicine men and describes the wonders of medical science to them in the Navajo language. She also has explained to runaways from the reservation's tuberculosis clinics, that they spread the deadly disease to other Navajos. Due largely to her persistent efforts, tuberculosis is now virtually under control among her people.

In 1963, Annie received the Presidential Medal of Freedom, awarded to persons who have contributed to the security of the nation, its cultural strength, and other significant public and private endeavors. She is a member of several local and national health committees and broadcasts a health education radio program in the Navajo language.

FOR FURTHER STUDY

Research and discuss general health conditions of American Indians on reservations.

What diseases are common?

What are the causes of these diseases?

What is a medicine man?

What is his role in tribal society?

Has his role changed since the coming of the white man?

If so, how has his role been affected?

Do medicine men perform surgery?

*Taken from Teacher's Guide to Contemporary American Indian Biographies by Marion E. Gridley, and others.

CODE TALKERS

Navajo

The work of the Navajo Code Talkers was one of the best kept secrets of World War II. The exploits of this group were colorful and important. The Code Talkers gave America a foolproof, unbreakable code that remained top secret not only during that war but for many years after.

A small group of Navajos was first recruited by the United States Marine Corps after the bombing of Pearl Harbor. The hope was that the Navajo language could be used for secure communication between various combat units. Messages were relayed in spoken Navajo and transcribed into English by a Navajo receiver. Since the Navajo language is an unwritten one, with no military terms, many words had to be improvised. Few know how words like "Mount Suribachi", a strategic mountain on Iwo Jima, were communicated, but the Navajos did it with ease.

The Code Talkers were highly imaginative, and their translations befuddled Japanese listeners. They improvised alternate code terms for frequently repeated English words, and men speaking the same regional dialects were paired to further confuse the enemy. The Code Talkers were always assigned in paris of two and were scattered throughout every Marine Corps division from headquarters to platoons.

Volunteers from government Indian schools in New Mexico and Arizona performed so successfully that before the war ended about four hundred Navajos were employed in communications. Eventually, Navajo Code Talkers were stationed in Africa, Sicily, Italy, and the South Pacific.

They were in many Marine battles, especially the major ones. At Iwo Jima, the largest United States Marines Corps battle in history, the code itself was never broken. Only a short time was needed to encipher and decipher a Navajo code message.

For Further Study

What is a code?

Why can a secret, unbreakable code be important?

Make up your own verbal or written code.

Encipher and decipher several messages using this code.

Discuss and compare various American Indian Methods of communication.

Include Smoke signals, sign language, and drum signals in your discussion.

Are these forms of communication codes?

*Taken from Teacher's Guide of Contemporary American Indian Biographies by Marion E. Gridley, and others.

EMERSON BLACKHORSE MITCHELL

Navajo

Orange and red rays of the setting sun cast long shadows upon the sandy desert. A young American Indian boy watched the landscape change its mood from dazzling yellow to restful violet. Some sheep grazed upon scattered islands of grass in the foreground. How full of wonder nature is, observed the boy. How pleasing it would be to describe this sight to others.

Emerson Blackhorse Mitchell, a promising Navajo author, was born in Shiprock, New Mexico, on March 3, 1945. As a child, he spoke only his tribal language and did not begin to learn English until he went to school. He recalls when he first started to learn English and was confused by most grammatical rules. He says he almost "went on the warpath" trying to understand rules of English grammar.

Later in life, Emerson was rewarded for his painstaking efforts in mastering the language. When in high school at the Institute of American Indian Arts, Santa Fe, New Mexico, he wrote an essay about his boyhood. The story began with his recollections of tending his grandmother's sheep on the reservation at the age of four, and it ended with a description of his studies in school. His story had such charm that he was encouraged to expand its length, and the University of Oklahoma Press published the story in 1968 under the title "Miracle Hill". The book received praise from literary critics.

Emerson has experienced many of the situations he writes about.

His writing style has an appealing freshness, and his descriptions of the Navajo way of life are sensitive and full of imagination. In the short time he has been writing, Emerson has received the National Poetry Day Award, the Vincent Price Award for Creative Writing, and the Scottsdale Award for short stories. Certainly, Emerson Blackhorse Mitchell is one of the few authors who can boast of writing a successful book while still in high school!

For further study Emerson Blackhorse Mitchell

Read Emerson Blackhorse Mitchell's book, Miracle Hill.

Find out more about present-day Navajo Indians.

What are the Navajo's major sources of income?

How do the Navajos govern themselves?

What are some social and economic problems that Navajos of today face?

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*Taken form Teacher's Guide, Contemporary American Indian Biographies by Marion E. Gridley, and other.

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NAVAJO

NED HATATHLI

An adventure awaited young Ned Hatathli. This was the last time he would walk under the stars of dawn through the sand to the sheep and horses he had to tend. This was the last morning he would lead the animals to pasture. Ned was not sure that he wanted to leave this way of life. He liked the quiet Navajo reservation and was uncertain that he would like the government boarding school he would soon attend.

Shortly after arriving at the boarding school, Ned became bewildered. He missed his family and his home. At first, he though of leaving school, but after a field trip to a city with his classmates, Ned realized the importance of education. On the field trip, he saw the suns rays reflect from the uppermost windows of tall buildings and enjoyed the quick, energetic pace of the city's inhabitants. Ned realized that the people who built the buildings, designed the automobiles, and governed the city were all educated people. Ned wished to be like them and from that day on, Ned's commitment to attain an education never faltered.

Ned studied hard and graduated as valedictorian of his high school class. At the age of nineteen, he enlisted in the United States Navy for service in World War II. While in the Navy, he studied radio communications and became a radio operator aboard a tanker. After his discharge, he enrolled at Northern Arizona University where he received a bachelor of arts degree. Upon graduation, he became a property clerk for the Bureau of Indian Affairs. He then married and entered graduate school, selling paintings and moccasins that he had made to pay for his expenses.

Ned soon accepted the position of manager of the Navajo Arts and Crafts Guild, a tribal organization. He was the first Navajo to hold this position. He helped modernize the designs of Navajo silverwork, and the tribe's sales soon increased. He also helped rejuvenate the Navajo weaving industry.

In a short time he was elected to the Navajo Tribal and Advisory Councils and was next appointed to the positon of director of resources for the Navajos. In this capacity, he supervised tribal land development of such mineral resources as oil, natural gas, coal, and uranium.

Ned is now president of Navajo Community College in Many Farms, Arizona, the first college to be founded and operated wholly by an American Indian tribe. He says this position offers him the opportunity to pursue his most deeply felt concerns, the development of human resources and the betterment of the Navajo's living conditions. Ned was born in a hogan, the traditonal Navajo Dwelling, on October 11, 1923.

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*Taken from Teacher's Guide to Contemporary American Indian Biographies, By Marion E. Gridley, and others.

FOR FURTHER STUDY

1. Ned Hatahli helped rejuvenate an ailing Navajo weaving industry. Describe traditional Navajo weaving designs. What do the symbols mean? Describe how weaving is done.

2. What is a hogan? Construct a model hogan. Include tools and utensils in your model that might have been found in a hogan.

3. Many Navajos are skilled silversmiths. What is a silversmith? Describe the tools and equipment a silversmith uses. Collect photographs of Navajo and Hopi craftsmanship.

*Taken from Teacher's Guide to Contemporary American Indian Biographies
By Marion E. Gridley, and others.

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SUMMARIES
Of
NAVAJO LEADERS: Yesterday & Today

Peter Mac Donald, Sr.

Peter Mac Donald was a member of the Navajo Code Talkers. He also served as a Navajo Tribal Councilman. In his youth, Peter Mac Donald had feelings of inferiority and discouragement. He did overcome his feelings by learning that other races did not have superior cultures. He struggled with poverty, dropped out of school and returned so that he could go to college to help his people. He studied about the European Dark Ages in college and learned that these people had lived a primitive life before becoming industrialized.

Frank Mitchell

Frank Mitchell was born in 1881, and was from the Chinle, Arizona, area. He served the Navajo people as a chapter officer, tribal councilman, Tribal Judge, and was also a well know medicine man in the area.

Ganado Mucho

Ganado Mucho was one of the most faithful leaders who ever lived. He dealt with men and lawmen. He had great faith and confidence in his people. He has always fought for his people for better living conditions and health, as well as for livestock for his people.

Narbona

Narbona was the spokesman for a group of Navajo people before the long walk. Narbona was born in 1766. Narbona was from the Tachii nii Clan-Red streaked - Earth people. Narbona was a strong warrior and an advocate of peace. He put his mark on the first treaty between the Navajo tribe and the United States, on the day he died in 1849.

Ed Natay

Ed Natay was born and raised in the Standing Rock area in the Navajo Nation near Crownpoint, New Mexico. Ed Natay was one of the first Navajos to record traditional songs. Ed Natay died in 1966.

Dillon Platero

Dillon Platero has concentrated his activities in Indian education. He believes that Indian people should assume control of the education of their children. This philosophy is put into practice at the Rough Rock Demonstration School where he served as a Director. He is the founder and first editor of the Navajo Times. Mr. Platero has contributed alot in the field of education by promoting various kinds of projects.

Annie Wauneka

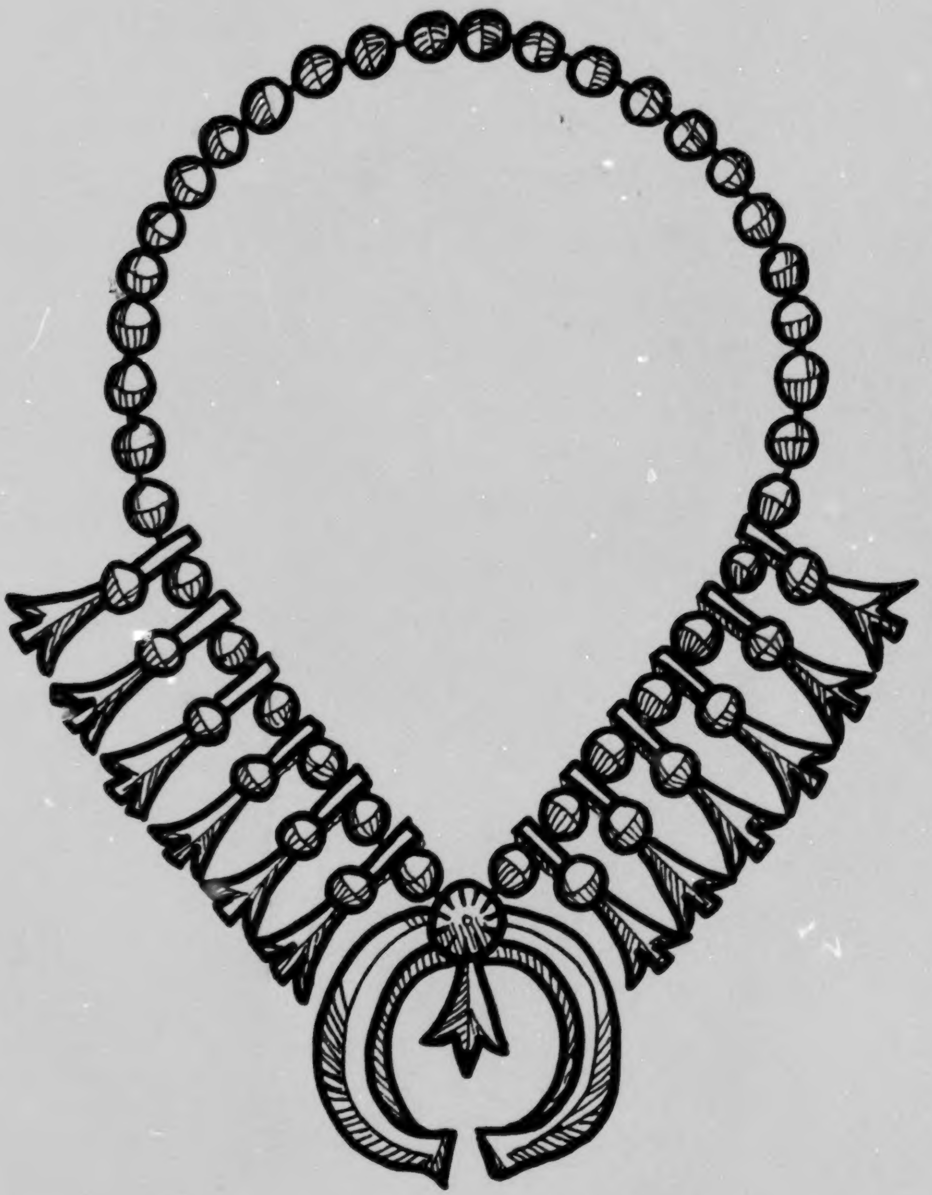
Mrs. Annie Wauneka is the daughter of Henry Chee Dodge. Annie was born and raised near Old Sawmill, Arizona. She married George Wauneka from Fort Canyon, Arizona. Before becoming a councilwoman she was an active community worker. Annie has been a prominent leader among her people most of her life. She was the first lady elected to the Tribal Council. She is still a Councilwoman representing Klageto and Wide Ruins.

* * *

Suggested Activities.

Have your school librarian order the book entitled "Navajo Biographies," Volume 1, 1974; from Navajo Curriculum Center Press, Phoenix, Arizona; O'Sullivan, Woodside and Co., and use it as an additional resource for a more precise and in depth study of famous Navajos of the past.

ARTS AND CRAFTS



SQUASH BLOSSOM NECKLACE

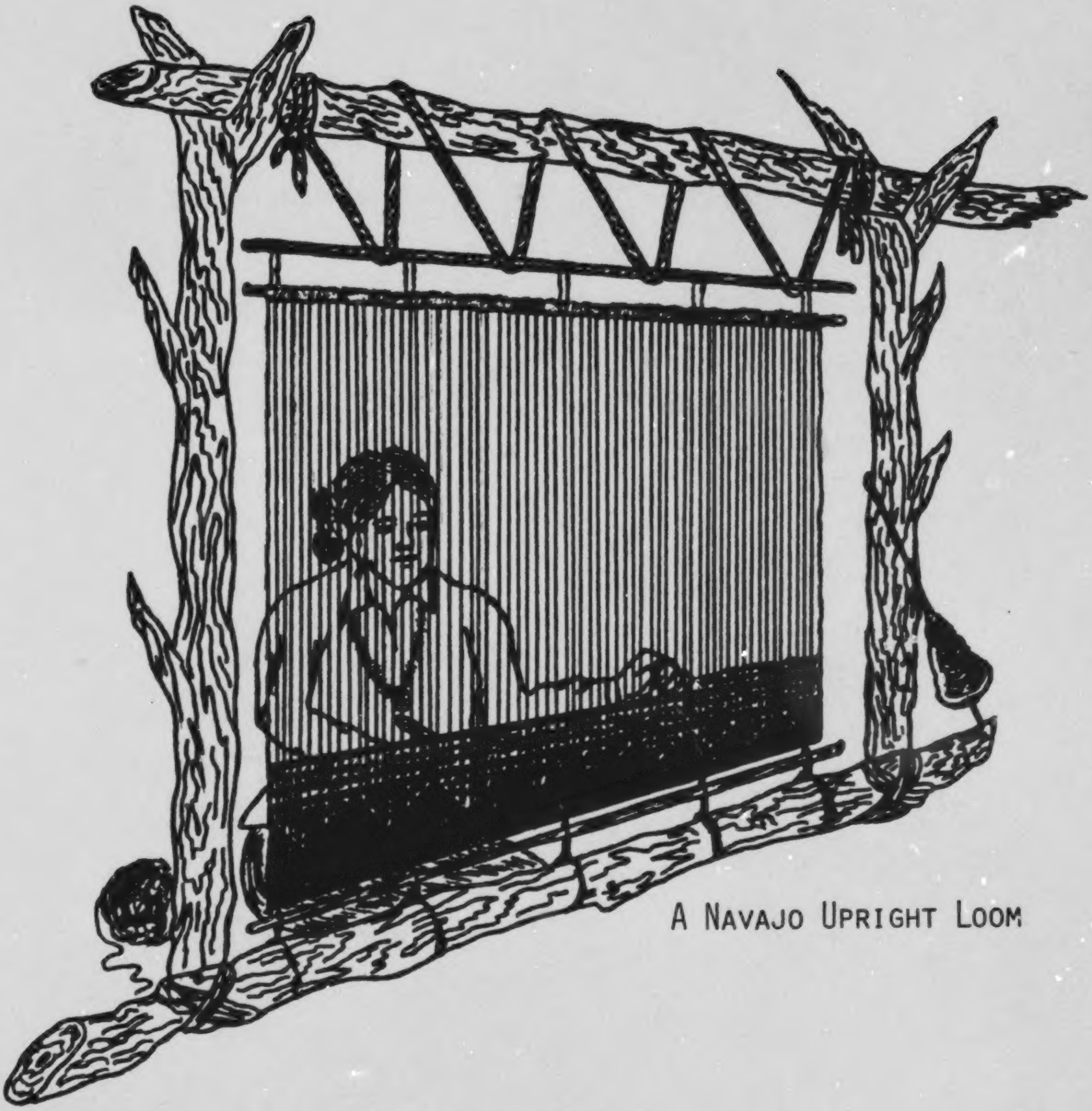
ARTS AND CRAFTS

THROUGHOUT HISTORY THE NAVAJOS WERE IN CONTACT WITH EUROPEANS, SPANIARDS, MEXICANS AND OTHER INDIAN TRIBES. FROM THEM THEY ACQUIRED MANY ART SKILLS, SUCH AS WEAVING AND SILVERSMITHING AND ADAPTED THEM TO COMPLEMENT THEIR WAY OF LIFE.

OVER THE YEARS THEY HAVE IMPROVED THESE SKILLS AND TODAY ARE WORLD KNOWN FOR THEIR WORK AS CRAFTSMEN AND ARTISANS.

THIS SECTION OFFERS INFORMATION AND ACTIVITIES THAT WILL INTRODUCE AND FAMILIARIZE STUDENTS WITH THIS IMPORTANT ASPECT OF THE NAVAJOS' WAY OF LIFE.

NAVAJO WEAVING



A NAVAJO UPRIGHT LOOM

The Navajos, world famous for their skill as weavers, owe much to the Spaniards, who introduced sheep to the inhabitants of the

Southwest, and to the Pueblo Indians who taught them the techniques of the craft.

Navajo blankets are used for many purposes. Some are used for traditional use such as warmth but many are made to be sold at trading posts as floor coverings, wall hangings, covers for furniture, etc.

To make a Navajo blanket would require an enormous amount of time, patience, and creativity. Included in this section are Navajo rug designs. Have students use their imagination in creating a Navajo rug design of their own. Listed below are some suggested activities.

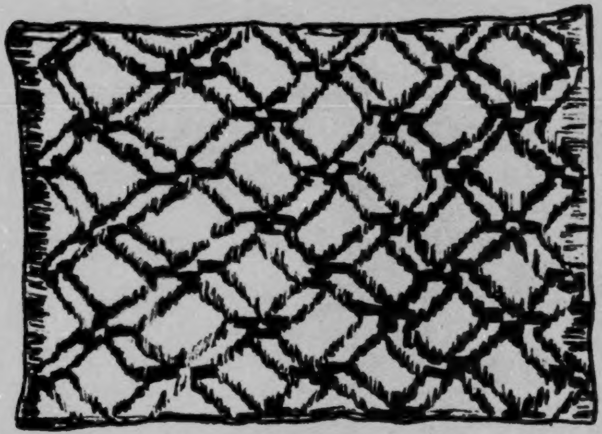
SUGGESTED ACTIVITIES:

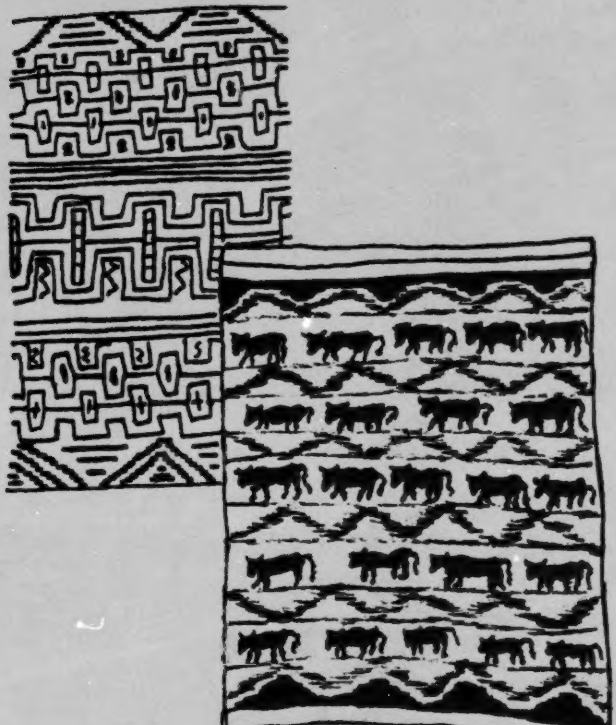
1. Discuss with students the techniques of weaving with the aid of an encyclopedia, or a resource person.

2. Show Navajo rug designs and have students research and compare them with the designs of other tribes. Note the differences in geometric shapes, colors, and forms. Discuss why.

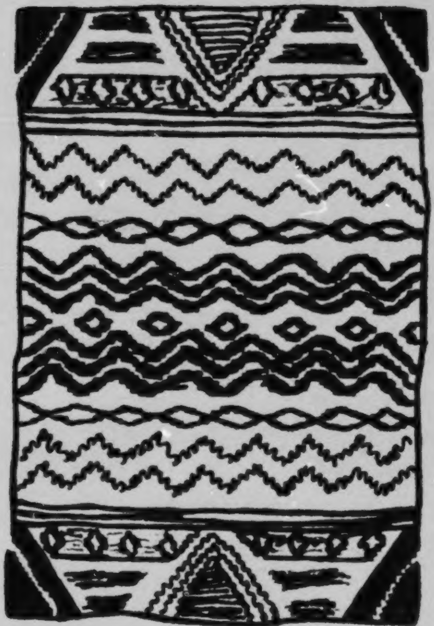
3. Have students design their own Navajo Rug using a sheet of graph paper. Have them color it and display them in your classroom.

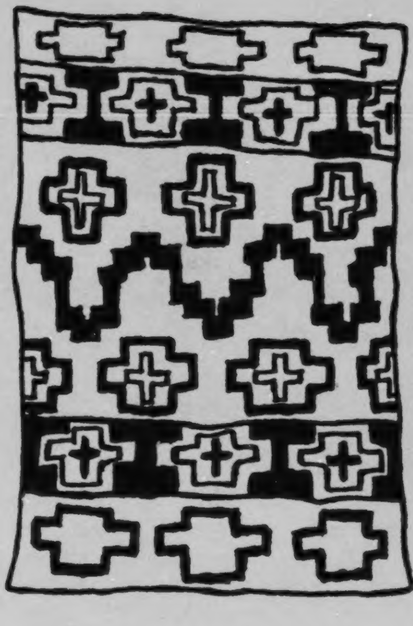
NAVAJO RUG DESIGNS

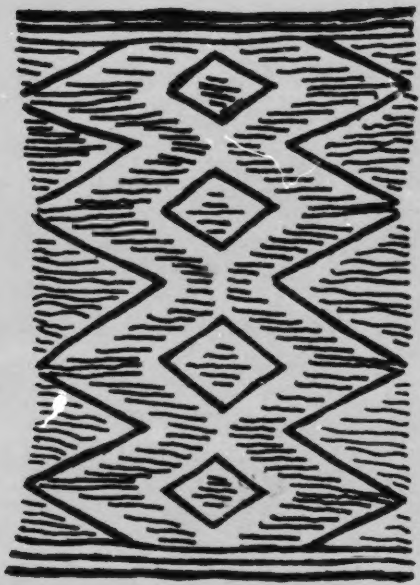


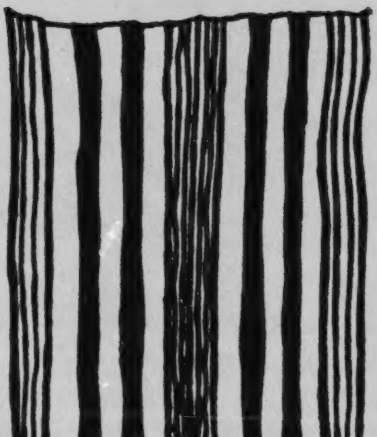


NAVAJO RUG DESIGNS









WEAVING VOCABULARY

Warp:	The lengthwise threads on a loom.
Weft:	The horizontal threads that cross the warp (weaver).
Loom:	The frame for interweaving threads or yarns to form a fabric.
Shed:	The opening in the warp threads through which you weave.
Shuttle:	An instrument used for passing the horizontal (weft) threads between the vertical (warp) threads.
Beater:	Instrument (or comb) used to push weft threads tightly together after each pass of the shuttle.
Heddles:	Cotton strings tied to every other warp thread and fastened to a dowel, to form the shed. (On popsicle stick loom, it is the actual holes in the popsicle sticks which every other warp thread goes through.)

WEAVING: POPSICLE STICK LOOM BELT

Note: In weaving projects, it is best to teach a small group at a time.

SUPPLIES: 9 tongue depressors or popsicle sticks (Tongue depressors are available at pharmacy.)

Drill

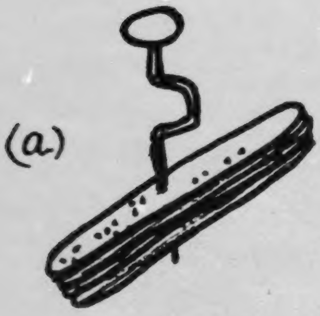
Stapler

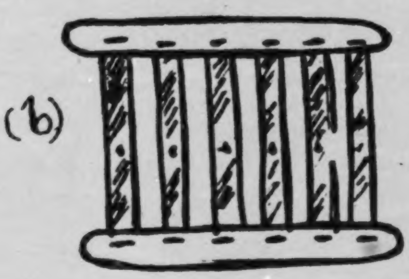
Yarn (rug yarn is least expensive)

Comb

PROCEDURE:

1. Making the loom
   - (a) Stack 6 sticks and drill hole through center
   - (b) Staple together as shown.



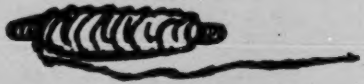


2. Threading the loom
   - (a) Cut 11 "warp threads", each one twice as long as the child's waist (about 48 in. each). Tie these 11 strands together at one end.
   - (b) Thread the loose ends through the loom in order... putting one through the hole, the next through the space, etc. When all the threads are in place, tie the ends together. Tie one end of the tied threads

to a chair back or something firm. Tie the other ends to the child's belt, desk, or something to keep the threads (warp) taut.

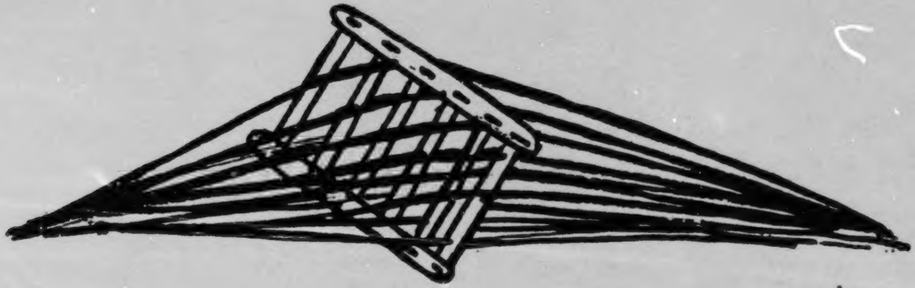
3. Making the shuttle

Wind yarn around stick or heavy cardboard.

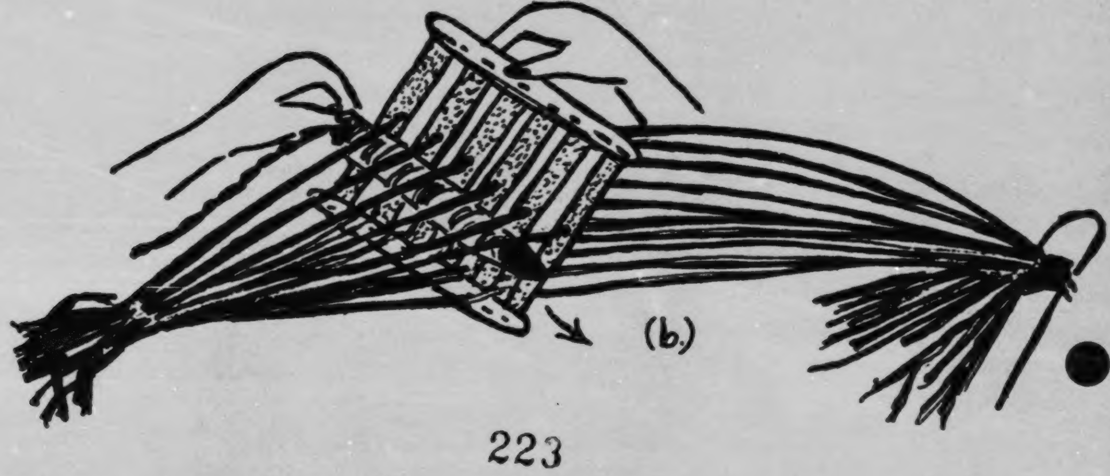


4. Weaving

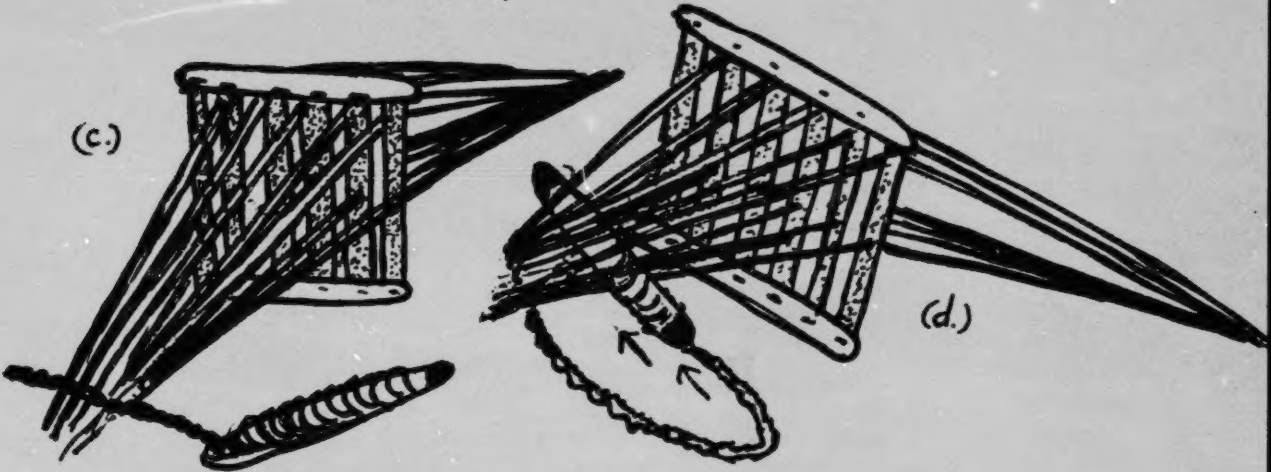
(a) Raise the loom. You should now have 6 warp threads up (through the holes) and 5 warp threads down (between the sticks). This forms a shed.



(b) Insert the shuttle of (weft) yarn from the left and pass through, leaving 2 or 3 inches of starter weft hanging out of the left. (This can be trimmed later.)



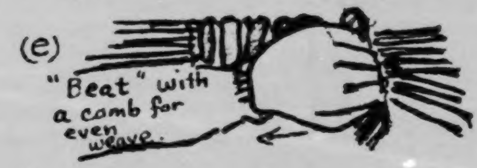
(c) Now lower the loom to change the shed. You should have 5 upper warp threads (between the sticks) and 6 lower warp threads (through the holes for this new shed.)



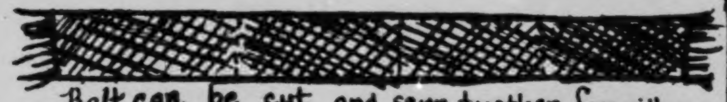
(d) Insert the shuttle through from the right side. (draw the weft the same amount each time to make the belt an even width.)

(e) Beat the weft each time with a comb (beater) to keep the weft tight.

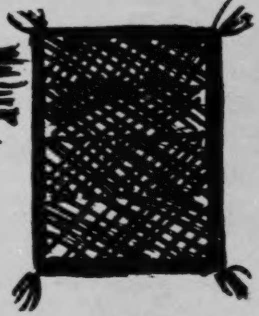
(f) Continue by changing the shed. (Raise the loom, pass the shuttle through from the left to right. Beat the weft. Lower the loom. Pass the shuttle from right to left.)


(e)
"Beat" with a comb for even weave.

(g) Continue weaving until belt is long enough. Then simply cut the end warp strings. Remove belt from loom.



Belt can be cut and sewn together for pillow or small rug.



Art Activity and Illustrations from Southwestern Arts and Crafts by Nancy Krenz and Patricia Byrnes (Sunstone Press)

BEST COPY AVAILABLE

PURSE WEAVING

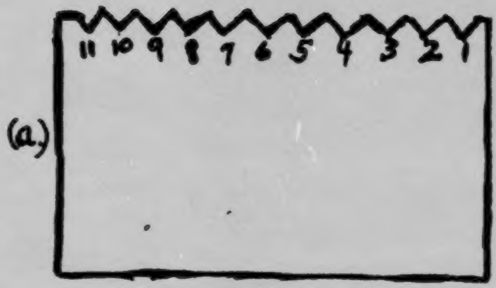
SUPPLIES: 1 piece heavy cardboard (6 in. across x 4½ in. wide is a good size)

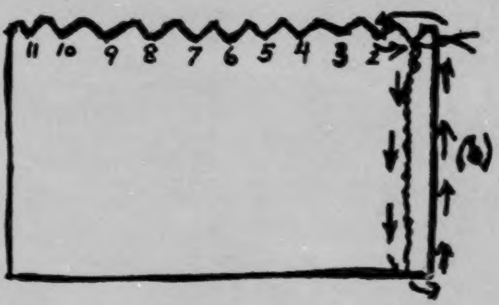
Yarn (one or more colors as desired)

Large needle

Scissors

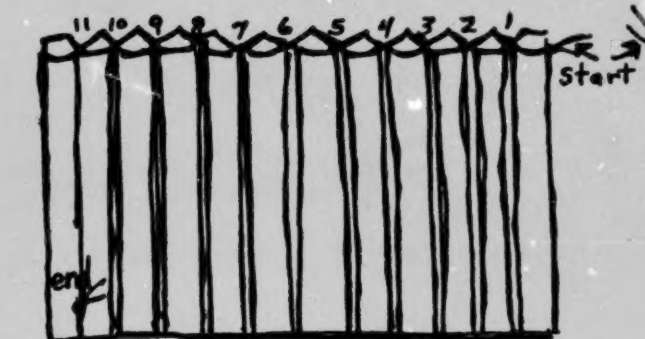
PROCEDURE: 1. Measure and mark notches ½ in. wide and ½ in. deep across top of cardboard. (For this size purse there should be 11 notches.) Cut out notches as shown. Number notches 1-11, starting from right to left. (a)



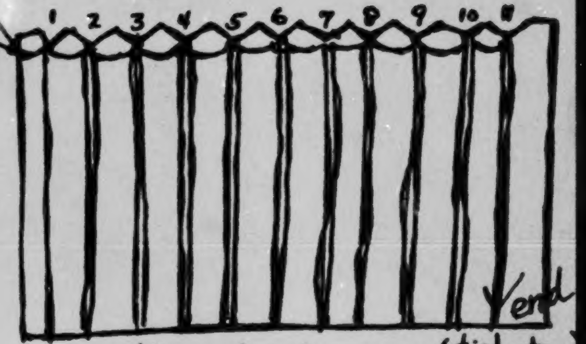


2. Tie square knot around right top notch. Bring yarn down the front and up the back around the second notch (front) (b) and down the back and up the front. Go behind the second notch on the back and down the front and up the back around the third notch (front) and down the back. Continue up the front, around the third notch (back) and down the front, etc. Continue until you end at bottom left. See

illustrations (c) and (d).


11
10
9
8
7
6
5
4
3
2
1
start
end
(tie ends onto last warp)

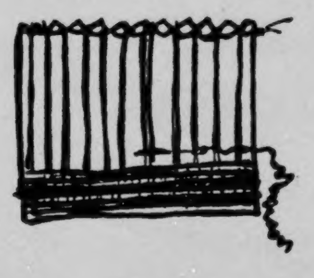
(c) front

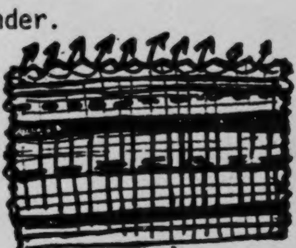

1
2
3
4
5
6
7
8
9
10
11
end
(tied onto last warp)

(d) back

Back should look like front. Each notch has 2 strands excepting notch 1 on back and notch 11 on front, which have only 1.

3. Thread needle and start weaving at bottom right of purse. Go over and under each of the warp threads. Continue around sides and back of cardboard following same pattern. As new weft or color is added, "work" ends of yarn under.





slip each loop up and off. Slide purse down.

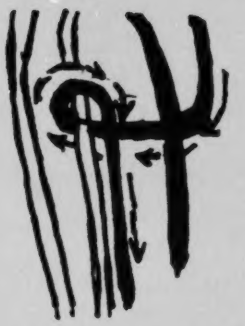
4. Use fingers or comb to "beat down" weft so it is tight. Continue to top of purse.

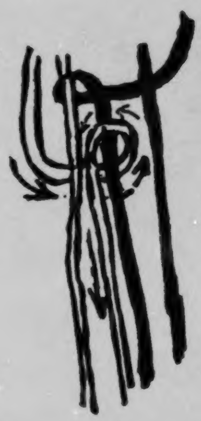
5. Remove purse from cardboard loom. (Slip each top loop off its notch. Slide purse down off cardboard.) Braided handle can be added if desired.

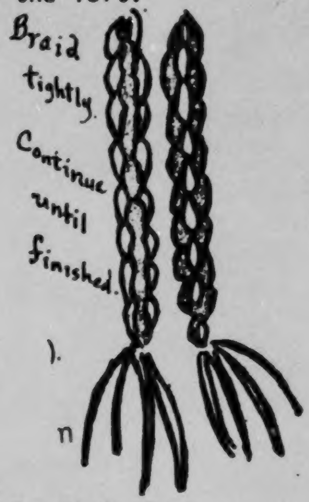
INDIAN 4-PLY BRAID:

If material is 2 colors, use 2 strands of each color. Hold the 2 strands of one color in the right hand and the strands of the other color in the left. Take the outside strand on the right behind the braid, up between the 2 opposite strands and back across one of the left-hand strands to the right.

Now take the outer strand on left back behind the braid and up between 2 strands on the right, then across a single right strand back to the left.







From Southwestern Arts and Crafts by Nancy Krenz and Patricia Burnes
(Sunstone Press)

THEME: Ojo De Dios

GRADES: 4 - 6

PREFACE

Navajos today are very skillful at making the Ojo de Dios. They adopted the art from the Mexicans in the early 1600's. The unique and beautiful methods the Navajos use to make Ojos complement their work as artisans.

The Ojos they make are used as decorative wall hangings and have no religious significance like they did for the Mexicans.

The Ojo de Dios originated with the Huichol Indians of Talisco and Nayarit, Mexico. They are used to bring about long life to children. When a child is born, the central eye is woven by the father. An additional eye is added for each year of the child's life until the youngster reaches the age of five, when the ojo is completed. In this region of Mexico, infant mortality was so high that only twenty percent of the children reached the age of five. A prayer arrow was thrust within the eye to channel and direct the prayers of the people. The Hichols believe in the gods of nature and the cross symbolizes the four forces; earth, fire, water and air.

Another legend traces the creation of the first Ojos de Dios to the Aztec tribes. It tells of a beautiful princess who is born blind. The gods promise to restore her sight if someone can duplicate what a god's eye looks like. Many attempts are made, but in vain. One day, the sun's rays were reflected on the maiden's tears showing the most beautiful array of colors. The girl's mother immediately reproduced the pattern using brilliant yarns and threads. As soon as the weaving was completed, the girl regained her eyesight.

Many South American Indian civilizations have also used the Ojo de Dios for protection against evil.

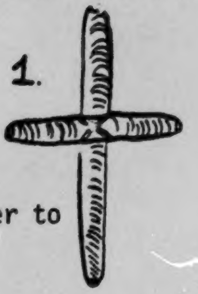
ART ACTIVITY

Materials: Three limbs. popsicle sticks, toothpicks, dowels

Yarn or thread

White glue

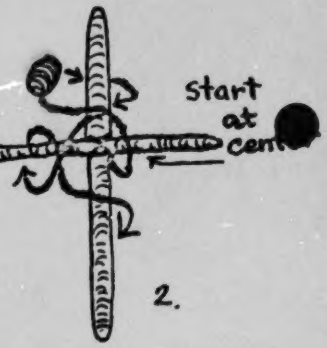
1.



Procedure:

1. Tie or glue sticks together to form cross.

2. Tie end of yarn to center of cross. Go over and around each stick, keeping yarn pulled taut. (put glue on stick to hold yarn in place.)



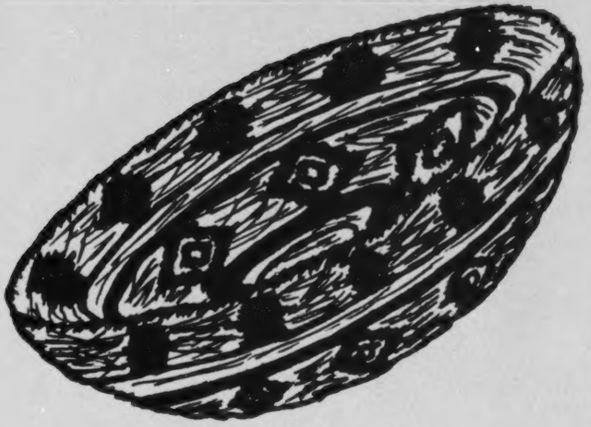
2.

3. To change color, knot yarn together so knot falls on back side. Continue winding until sticks are covered.

4. Optional. Go around each stick two or three times before going on to the next one, to create spaces between the strands. To give three-dimensional effect, wrap yarn first in front of cross and then behind, alternating front and back.

Finish off ojo by adding pompons, feathers, or tassels to end of sticks.

THEME: NAVAJO BASKETS



PREFACE:

Navajo Baskets are used in most Navajo ceremonies. Only women are allowed to make them, the colors of dye most widely used are white, red, and black. All three colors symbolize a persons welfare. Baskets are woven in various sizes begining in the center and weaving outward counter clock-wise.

OBJECTIVES:

Students will become familiar with the cultural background of Navajo Basketry.

SUGGESTED ACTIVITIES:

1. Show your class a Navajo Basket (illustration included) and discuss it's cultural significance and uses.
2. Have students draw a picture of a Navajo basket using Navajo designs.
3. Using resources found in school library, have students research and write a short essay about the origin and meaning of baskets used by other tribes.
4. Have students give oral reports on information found.
5. Have a class discussion and compare findings.

INDIAN DANCE COLLAR

Topic: Construction of a Ceremonial Collar

Grade Level: 4 - 6

Time: 1 Hour

METHOD: The ceremonial collar is used by many tribes and is usually made from bones or shells and is decorated in any number of ways with brightly colored beads, or feathers, or stones, or a combination of all these materials.

Native Americans considered such articles an integral part of their life. Often each article used had specific and very definite meaning on a symbolic level. Today such articles are generally classified as jewelry and have formed the basis for some exceptionally beautiful and exceedingly expensive necklaces.

MATERIALS: Plain white soda straws
Colored yarn (as large assortment as possible)
Colored glass beads (a large assortment)
Colored wooden beads (a large assortment)
Small stones (with holes drilled)
Rulers
A tape measure
Scissors
Tapestry needles (with large eyes)

DIRECTIONS: 1. Have each student measure around his neck to determine how long the collar should be to fit comfortably.

2. Each student should also measure the width of his neck

to determine how many rows of straws he can fit under his chin.

3. Cut the soda staws into 2" pieces.

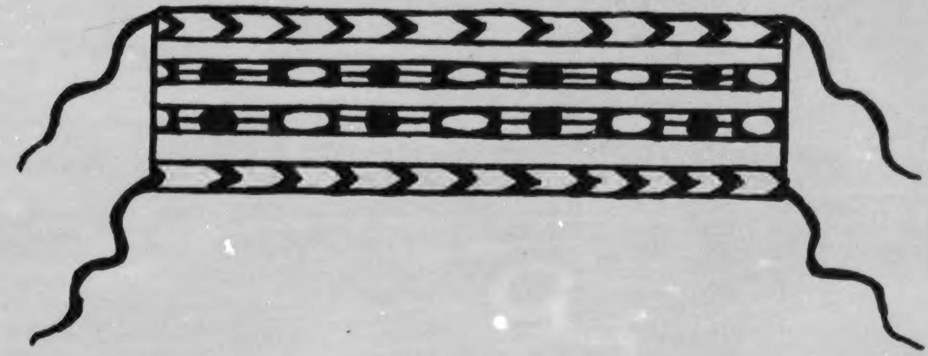
4. After the students have chosen which color of yarn each will use, have each thread the yarn onto a tapestry needle.

5. Thread, alternately, a piece of soda straw and a bead (or beads) on a length of yarn.

6. When one length is completed, tie a knot at the end to keep that row secure and begin on the next row.

7. When the youngster has completed enough rows to make his collar fit comfortably, knot the entire end assembly and leave enough yarn to tie into a bow in the back to act as a catch.

8. Each child should have something like this...



9. There are other possibilities which may be considered once the basic collar is constructed:

   A. Feathers might be secured to parts of the collar to enhance the design (white glue is most effective with feathers).

   B. Small bits of shiny glass may be secured to parts of the collar (airplane glue works best for this but be

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sure the room is well ventilated should you decide to use it).

C. Pendants may be constructed in the same manner as the basic collar and tied to the lowest row to hang down.

NOTES FOR THE TEACHER:

There are countless variations on the ceremonial collar. Some were elaborately carved from stone and, later, precious metals were decorated with many different kinds of "Bangles" and "beads", feathers, arrow heads, animal teeth, short lengths of leather, and precious stones. The only thing which held the flamboyance, theatricality, and/or elegance back was the individual creativity of the creator.

In its simplest form, this activity could be used with primary level students but it is far more effective with older children, and with advanced students you might encourage research to determine authentic designs and materials used by various Indian tribes.

This activity was taken from A Handbook for Multicultural Studies in Elementary Schools, by Rosella Linskie and Howard Rosenberg.

THEME: Navajo Native Dyes

PREFACE: With the introduction of sheep to the Southwest by the Spaniards in the latter half of the sixteenth century, wool became a fiber accessible to the Navajo. Contact with the Pueblo Indians introduced them to the upright loom. Navajo genius discovered that the plants and minerals of his desert home could be used to change his native white and black wool to a multitude of soft and lustrous colors. Blended on the upright loom, they produced the antique rugs so much prized for their simplicity in design, which consist for the most part of variations of simple stripes, and for their colors-- the pale yellows, browns, grays, tans, and rose which reflect the beauty of the desert. Dyeing with native dyes is a slow and arduous process. Many laws of chemistry are involved in the process but the facts were discovered by the Navajo through trial and error.

OBJECTIVES:

1. Students will learn the history of Navajo dyes.
2. Students will learn to appreciate the art of dyeing wool when they understand the time needed to complete the process.
3. Students will dye their own yarn using natural native plants and minerals.

SUGGESTED ACTIVITIES:

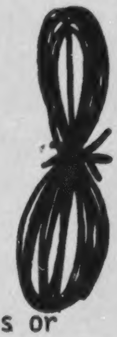
1. Show a film on Navajo Native Dyes.

2. Make and have students dye yarn using Navajo Native Dyes.
3. Use yarn students dyed for weaving projects in the classroom. (Note: Recipes for making dye included.)
4. Have students research and find other materials found on Navajo Reservations that are commonly used for dyeing.

DYE RECIPES:

Chamiso (A Navajo Native Dye)

This shrub is always green and its leaves and twigs may be gathered any time for dye. The blossoms are also used when present on the plant. It grows about three feet high and is common on the mesas throughout New Mexico and Arizona. There are male and female plants of this species and either is suitable.



Bright Yellow:

3 pounds chamiso leaves, twigs, and blossoms

½ cup raw alum (a mordant to set dye)

1 pound wool yarn

Yarn should be pre-washed with gentle soap flakes or crushed yucca roots. Before washing yarn, wrap yarn in figure 8's and tie as shown, This prevents matting.

Note: If cotton yarn is used, add 1 ounce washing soda White cotton material scraps may be used.

Mountain Mistletoe

Dark Green:

The stems, leaves, and branches are boiled one hour; the dyebath increased as to volume and the wet yarn entered in company with the mistletoe and simmered one hour. The dyed yarn is rinsed in lye soap to increase the color. Mordant: Chrome or alum.

3 ounces of alum per pound for fine wool

4 ounces of alum per pound for heavy wool

1 ounce cream of tartar

Add to 4 gallons of water per pound of wool, heated to 160° F. Enter the wet wool and bring to a boil, taking ½ hour. Continue to boil the wool for 1 hour. Allow the mordant to cool in the bath. Many prefer to remove the wool when cool and dry for one week in a plastic bag. Always hang the wool to dry in a cool dark place.

Other natural dyes which work well are barks (tan or brown), aster flowers (light green). dahlias (orange), flowers of the cotton plant (brass), native dock (gold), marigolds (brown), yellow onion skins (yellow-orange), tea leaves (rose-tan), red potato peels (rose), zinnia seeds (red), and lichens off of rocks (gray).

(NOTE: A few crystals of chrome or tin added to dye will bring out and brighten color.)

Synthetic yarns usually will not accept a natural dye.

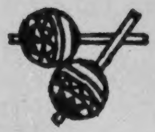
*Try a health food store if you can't find the teas mentioned in the recipes.

CEREMONIAL RATTLE

Topic: Construction of ceremonial rattles

Grade Level: 4 - 6

Time: 45 Minutes



INSTRUCTIONAL OBJECTIVES:

The student will:

1. Construct his/her own rattle using easily accessible materials.
2. Become familiar with the use of rattles in tribal ceremonies.
3. Participate in games and music that require the use of rattles.

MATERIALS: A round salt carton
Tape
Dry beans/rice/pebbles
8" dowels (2 per child)

DIRECTIONS: Pour some beans into the salt spout of your carton. Close the spout of your carton and seal it with tape. Make a small hole in the center of each carton and push a stick through the carton hole. Hold sticks securely in place by taping.

Decorate: Use tempera paint, crayons, markers, etc. Tie a tassel at the end.

NAVAJO SILVERSMITHING

The art of Navajo Silversmithing originated among the moors who were expert metal workers. They taught the craft to the Spaniards who later brought it to Mexico. The Mexicans then taught the Navajos, who adopted and adapted the art until it has reached its modern perfection.

The first materials the Navajos used for making jewelry were brass and copper. They used silver when they could acquire it--usually from the Mexicans.

Later they began using American coins, but when the goverment forbade their use is 1890, the Navajos gladly accepted Mexican money, which was softer and easier to work.

They learned early to engrave designs in sandstone and to pour melted silver into the channels. Much so-called "sandcast" jewelry was made at that time, and the technique is still popular. It is believed that the first Navajo to set turquoise in silver was Atsidi Chon (Ugly Smith), when in 1880 he made a turquoise set ring. In the next ten years this technique grew in popularity, until today few plain pieces are made. The use of garnets and other stones, and even colored glass and abalone shell, followed, but these are now rarely used.

The Hopis and Zunis traded turquoise and shell with the Navajos for silver. Later they acquired the skill of silversmithing from them and developed their own style with great success.

Dyes and stamps to mark silver in ornamental design were adapted from those used by the Mexicans in stamping their leather work. By 1895 such dyes were commonly used. They were manufactured by the ingenious Navajos by filing the ends of pieces of scrap iron. As finer files were obtained, more elaborate and attractive designs were made. Noting possibilities for the sale of Navajo jewelry to non-Indians, the Fred Harvey Company in 1879 ordered silver jewelry made up in quantity to be sold on Santa Fe trains and at their shops in the stations. For this purpose they provided silver and shaped polished turquoise sets. These were supplied to the trading posts, which paid local silversmiths by the ounce for finished work. White purchasers preferred a lighter weight of silver than that formerly used by the Navajos for their own jewelry. Other companies followed suit in ordering wholesale.

By the mid-1920's this commercialization had produced an enormous demand, but had cheapened the product, which by now consisted mainly of light-weight silver stamped with arrows and swastikas set with a few small turquoise stones. Such inexpensive jewelry was popular as souvenirs. At least one firm had begun to mass produce "Indian style" jewelry made by machinery. Sometimes the machines were operated by Indians which allowed the manufacturers to label their product "Indian made". The Arts and Crafts Board, established within the Department of Interior in Washington, D.C., endeavors to stamp out such imitations.

Reputable firms in the town bordering the Navajo Reservation, the Navajo Arts and Crafts Guild, and reservation trading posts sell nothing but authentic Navajo work.

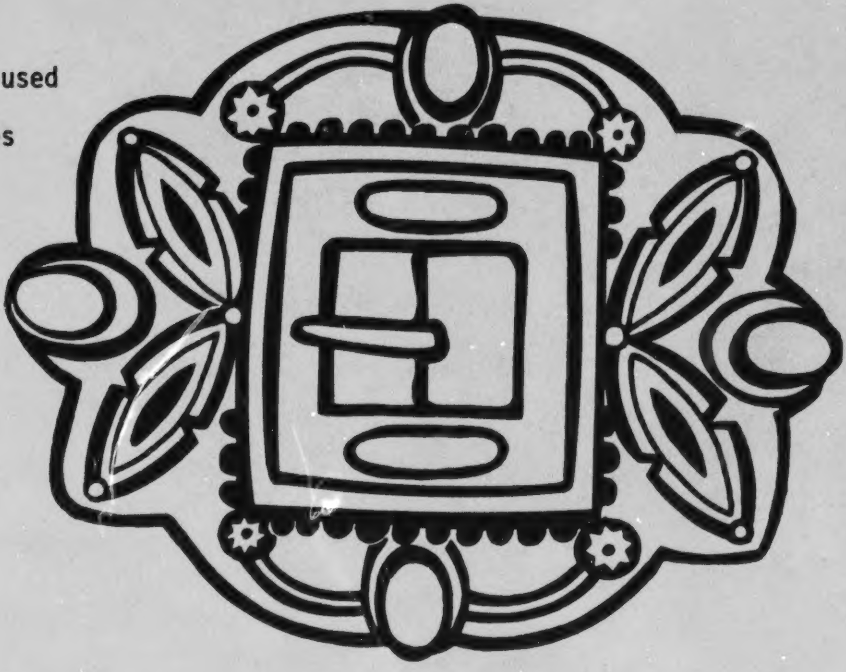
In 1938, the Indian Arts and Crafts Board inaugurated the use of a stamp to mark Indian made jewelry for identification. This stamp is no longer used, but many top silversmiths have a stamp of their own, either with their initial or a design, which is applied on the back of a piece of jewelry and serves as a mark of quality and individuality. All Navajo silver today is guaranteed sterling.

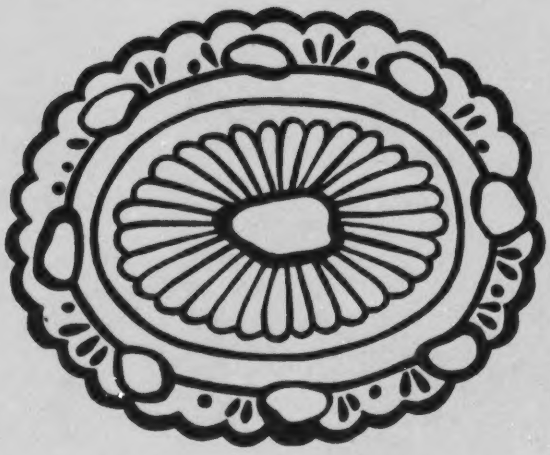
Many of the articles made by the earlier silversmiths are still popular. Belts with large or small conchas follow the original design for the most part; although some are now adapted to modern styles and demands. Pins, bracelets, rings, and belt buckles and bolo ties are the most generally made, and may be purchased in all sizes, shapes and designs. Cast work is still much in demand. A modern form of silver working is the overlay in which two sheets of silver, one pierced with a more or less elaborated design, are welded together. The lower layer is sometimes darkened to emphasize the design.

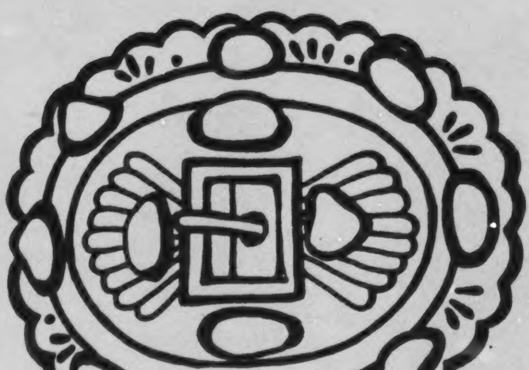
Something new in the Art is table silver; knives, forks, iced tea spoons, salad forks and spoons, and slender silver goblets. The utensils are sometimes set with turquoise.

Today, Navajo silver, while it reflects the influence of the old designs, has modern appeal due to excellent craftsmanship and carefully chosen sets. The most favored are turquoise and coral, sometimes used together. Shell also is used in interesting ways. The silver is heavy and the designs are pleasing. The purchaser of authenic Navajo silver work today has acquired something worth keeping as valuable in its own right as a diamond ring.

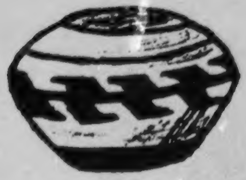
Navajo designs used
in Belt Buckles







A CLAY BOWL MADE WITH ROLLS



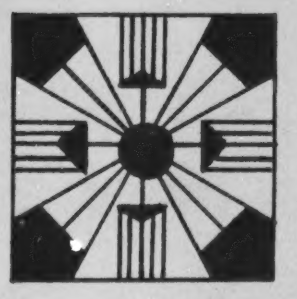
MATERIALS: Hardening clay
Detergent
A saucer or a cardboard circle
Tempera paint
Old sheet or a piece of cloth
Shellac

DIRECTIONS:

1. Lay cloth on table, flatten a big lump of clay and put a saucer or a cardboard cirle on top of the flat clay.
2. Cut away the clay around the edge of the saucer.
3. Use the circle of clay that is left for the bottom of the bowl.
4. Roll a long sausage or coil out of another ball of clay. Bend it around the edge of the circle of clay. Smooth the pieces together.
5. Roll another coil in the same way and stick it on top of the first coil. Then add another and another. Smooth the pieces together as you make the sides of the bowl taller. (The top of the bowl will be wider than the sides if you put on a longer coil. It will be narrower if you put on a shorter coil.

6. Paint the bowl with a mixture of tempera and detergent.
7. When paint is dry, cover with shellac.

MOSAICS



Topic: Construction of a Mosaic

Grade level: 4 - 6

Time: 1 Hour

INSTRUCTIONAL OBJECTIVE:

The student will:

1. Construct a mosaic hot plate using his/her own Navajo design.
2. Become familiar with the different materials used in the construction of a mosaic.

METHOD: Pictures made of pieces of colored stone, glass, or tile are called "mosaics".

MATERIALS: Pictograph illustrations/sandpainting designs can be used to give students an idea of what kind of design to make.

Old pieces of floor tile (ask the salesman at a floor covering store for any unwanted mismatched floor tiles. Make sure they are the kind that are easily broken).

A piece of heavy paper or cardboard.

Plaster of paris.

Blunt pair of scissors.

A plastic bag.

A hammer or heavy rock.

Glue.

DIRECTIONS: 1. Put several tiles in a plastic bag. Hammer the bag to break the tiles into several pieces.

2. Draw your Navajo Indian design on a piece of heavy paper.

3. Arrange the broken tile pieces on your drawing so that they make the same picture.

4. Use tiles of different colors for different parts of your picture.

5. When you have arranged the pieces the way you want them, glue each one to the paper.

6. After the glue is dry, mix some plaster of paris and pour it into the cracks between the pieces.

7. Let it dry for a day.

8. Cut off the extra paper.

Tile mosaics can be used for hot plates, tray decorations, or pictures for the wall.

YARN DRAWING

TOPIC: Yarn Drawing

GRADE LEVEL: 4 - 6

TIME: 45 minutes

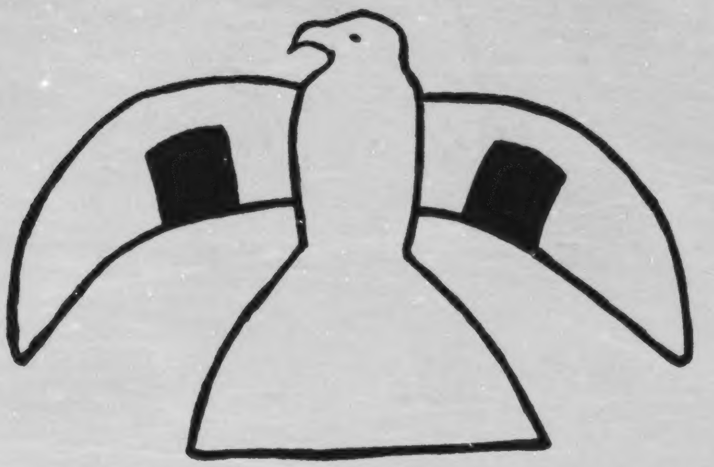
METHOD: Navajo Indians have a great appreciation of Art, and lines are a basic part of Art. Through combinations of lines more complex forms of Art can be developed. This activity will enhance students awareness of basic shapes and forms which create beauty. Have students create their own designs using basic shapes and lines.

MATERIALS:
Scratch paper
8 X 10 piece of oak tag
Various colors of yarn
Glue
Scissors
(Drawings included to give students ideas)

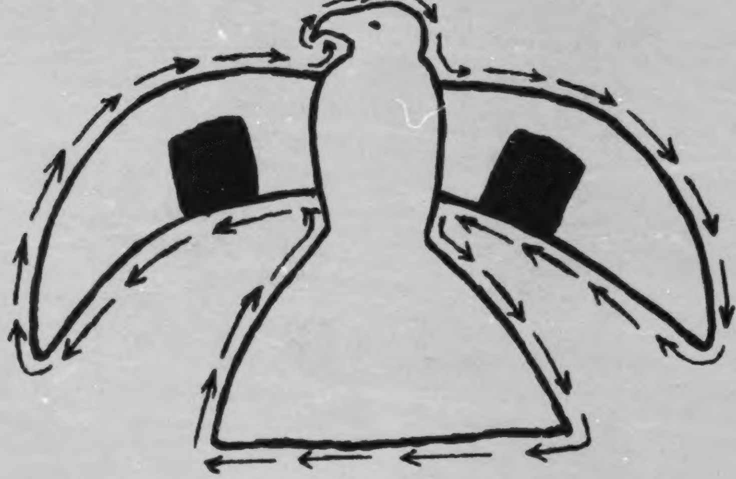
DIRECTIONS:

1. Distribute Materials
2. Have students practice making a design on scratch paper prior to using oak tag.
3. Draw design lightly on oak tag (Example A)
4. Beginning at edge of design start gluing yarn to picture. (Example B)

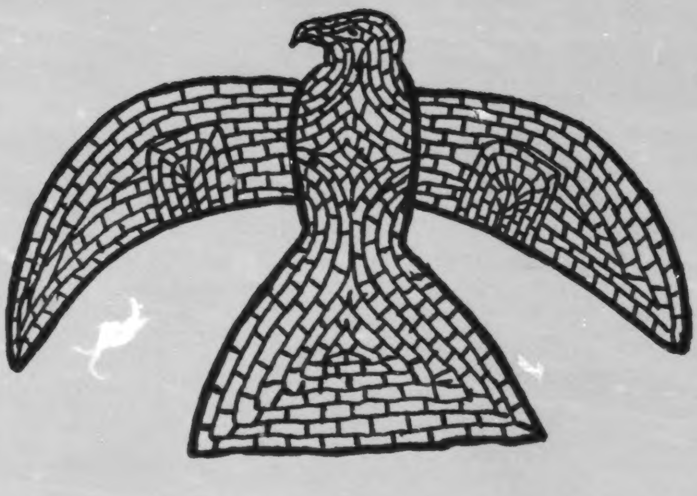
Example: (A) Draw design lightly on oak tag.



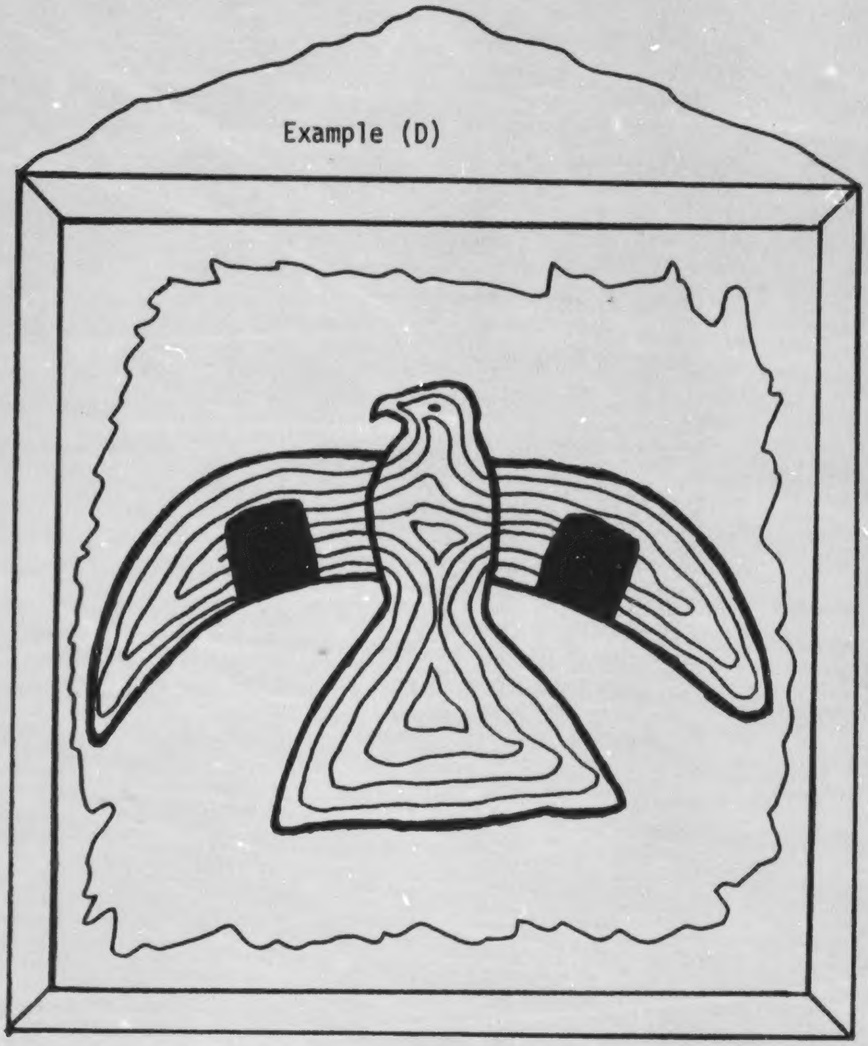
Example: (B) Begin at edge.



(C) Add another layer and another, etc. until design is all filled in.



Example (D)



5. When complete frame and display in classroom (Example D)

ADDITIONAL SUGGESTIONS:

1. Use burlap in place of oak tag.
2. Inside of drawing (around design) can also be filled with yarn.
3. A piece of yarn can be stapled over top of drawing for hanging purposes. (Most appropriate if using burlap material.)

POTTERY

Topic: Construction of a clay bowl

Grade Level: 4 - 6

Time: 2/one hour days

INSTRUCTIONAL OBJECTIVES:

The student will:

1. Make a clay pot bowl similar to those the Navajo Indians make.
2. Learn to appreciate the skill and time needed in making pottery.
3. Develop better skills in dexterity while using and working with clay.

MATERIALS: Firing clay
Tempera paint
Liquid detergent
Shellac
Old sheet or piece of cloth

DIRECTIONS:

1. Lay cloth on table, put a large lump of clay on it. Squeeze and mash the clay to get rid of air holes and soft spots, shape into a ball.
2. Punch a hole in the center of the ball. Use your fingers to make the hole larger until it is shaped like a bowl.
3. Work your fingers out and up to make the sides of the bowl thinner. When the bowl is shaped as

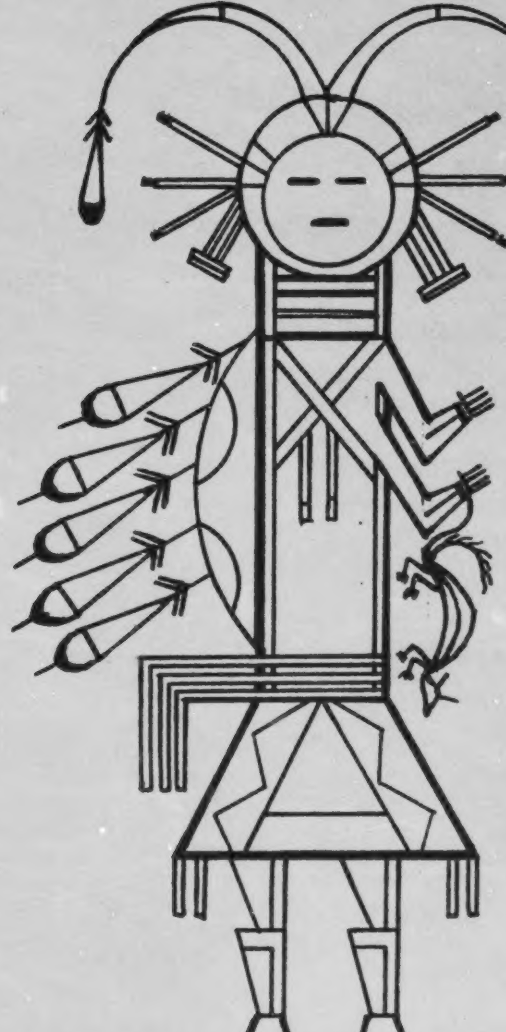
you want it, smooth the inside and the outside.

4. You can stick a thin roll of clay to the outside of the bowl for a handle.
5. Let dry until hard. (Usually two days.)

Painting the bowl:

Mix tempera with a spoonful of liquid detergent. (clay is oily, and the detergent helps the paint stick to the clay). Add more detergent if the paint does not stick well. When the paint is dry, cover the bowl with shellac to protect the paint.

SANDPAINTING



SANDPAINTING

Discuss and review the following list of vocabulary words with students before going on with this section.

Sandpainting
Myriad
Ceremonies
Legendary
Medicine man (hatathi)
Sacred
Conjunction
Demeaned
Reproduced
Harmony
Chants
Medicinal
Exploits
Patient
Apprentice
Underestimated
Ethnologists
Taboos

PREFACE:

According to the Navajo religion, the Universe is very delicately balanced, full of enormously powerful forces, with potential for good or evil. If this balance is upset, even unintentionally, some disaster usually an illness will result. It is further believed that only man can upset the balance.

To restore the balance of harmony means performing one of the myriad Navajo chants or ways. These are long and complex ceremonies that may last from one to nine days. Involving the use of medicinal herbs, prayers, sandpaintings and songs, these ways recount a portion of Navajo legendary history that relates to the particular illness and its cause. By ceremonially identifying with the hero of the myth in his eventual triumph, the patient becomes stronger and harmony is restored, thereby effecting a cure.

The scene is as ancient as the Navajo people. The setting is the traditional Navajo hogan, with Mother Earth for a floor and the entrance facing East. The elders of the tribe, sitting crosslegged, awaken the silence with the shaking of gourd rattles and the chanting begins.

The sun streams in through the smokehole of the hogan, bathing the patient in its light. The chanting continues, unfolding the exploits of one of the heros of Navajo legend.

The sandpainting is done in a careful and sacred manner, according to the ancient knowledge of the art, with each figure, and each design in order and prepared with the five sacred colors, brown, black, yellow, red, and blue.

As the patient is seated atop the completed sandpainting, the hatathi (medicine man) bends to reverently touch a portion of a figure in the sandpainting. Then moves to touch the patient, transferring the medicine and the power. As this is done, the sickness falls from the patient and harmony returns.

Before the sun sets, the sandpainting is erased with a sacred feather staff and is swept onto a blanket to be carried outside and carefully disposed of. In casting it away, the last of the sickness is carried away from the patient, who, healed through faith, rises to walk in beauty once again. Care must be taken to perform the ceremony correctly, down to the smallest detail, lest disaster befall all present. A medicine man's apprentice will spend years learning a single way before ever performing it himself. The importance of these ceremonies should not be underestimated or demeaned. Over the last two decades a number of doctors and hospitals serving the Navajo have come to realize that to successfully treat a Navajo patient, it is often necessary to do it in conjunction with a hatathi.

Most ethnologists feel that the Navajo probably learned sandpainting from the Pueblo Indians who, fearing reprisals from the Spanish after the great Pueblo revolt of 1680, went to live among the Navajo. Since that time sandpaintings have declined somewhat in importance among the Pueblo Indians, but have been refined and evolved into a vastly more complex level among the

Navajo for whom it plays a major rule in their religion.

At one time it was believed that disaster would befall upon a person who tried to reproduce or duplicate the religious figures seen in sandpainting.

Today sandpainting images are seen in lobbies of grand hotels throughout the southwest, they are also seen woven on rugs and are used as beautiful wall hanging. If you visit a curio shop you might see sandpainting images painted on boards. You can also buy a sandpainting kit at most art and crafts stores.

Even though a change has occured and sandpainting reproduction is excepted, it is strictly forbidden to use these non - traditional images in religious ceremonial rituals.

FOLLOW UP ACTIVITIES: (Sandpainting cont.)

After reading the preface on sandpainting, answer the following questions in essay form or, fill in the blanks.

1. According to Navajo religion, the universe is delicately balanced-what is the author referring to when he states. "only man can upset the balance?" How?

2. A sandpainting ceremony may last from one to __________ days.

3. A sandpainting ceremony is usually done to cure someone who is ______________________________

4. Navajo sandpainting usually take place on the floor of the______________________________

5. Describe how the cermony is performed.

6. The Navajo word for medicine man is.

7. The five sacred colors are;

________, ________, ________

________, ________

8. Why is the sandpainting erased and swept onto a blanket and carried out of the hogan?

9. Most ethnologists feel that the Navajo probably learned the art of sandpainting from the ______________ Indians.

10. What does the author mean when he states that following a ceremony the patient, "rises to walk in beauty once again?"

SANDPAINTINGS

TOPIC: Construction of a sandpainting

GRADE LEVEL: 4 - 6

TIME: 45 Minutes

OBJECTIVES: The student will:

1. Make a sandpainting using easily accessible materials.
2. Use Navajo designs or make up own relating to Navajo culture.
3. Know the background information that makes sandpaintings so unique.
4. Be able to participate in an open discussion that relates to the significance of sandpaintings in the Navajo culture.

MATERIALS: Heavy paper (Oak tag, cardboard, or small scrap boards, 8 x 11). Black or white background gives good contrast.

Varied colored sands found naturally are ideal.

Light colored sand or salt can be tinted with dry tempora, or food coloring. Let dry before using.

DIRECTIONS:

1. Draw design lightly on board or paper.
2. Using one color at a time, trace with glue and sprinkle on sand. Let dry several minutes and shake off excess sand.
3. Repeat with different colors in linear or solid shapes.

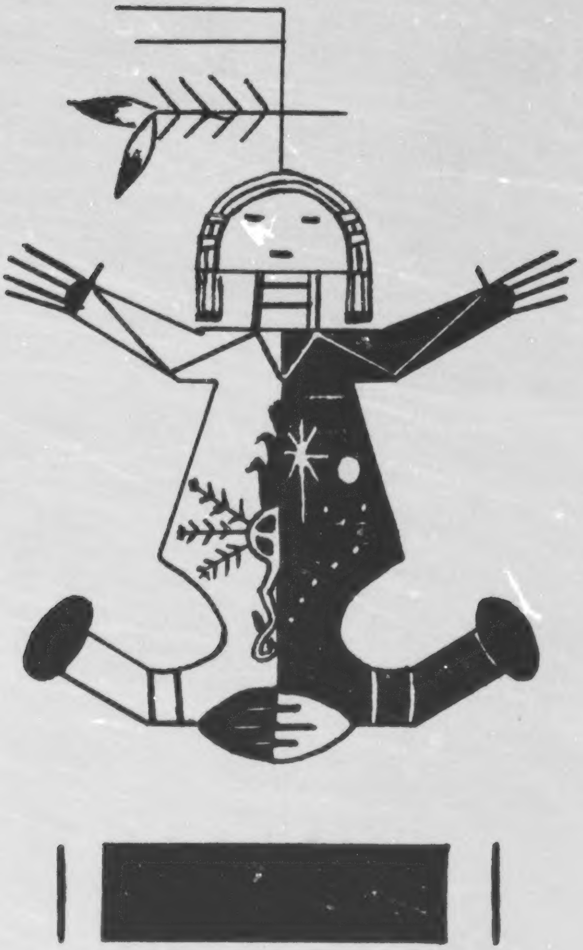
VARIATION

MATERIALS:	8 x 11" sand paper (1 sheet per student)
	Wax paper
	Different colors of old scrap crayons or felt tip markers
	Iron
	Hair spray

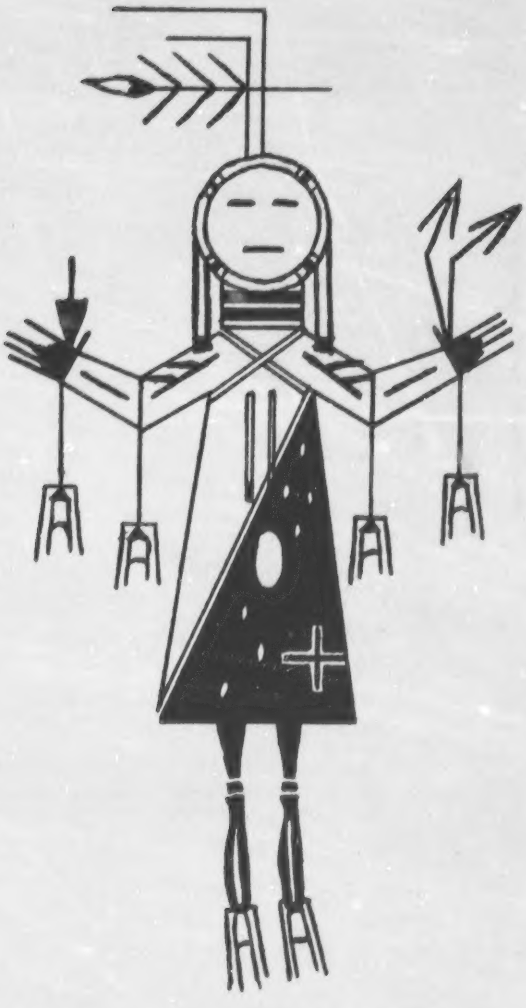
DIRECTIONS:

1. With pencil, lightly sketch design on sandpaper.
2. Color design in dark (the darker the picture the better the design).
3. Lay waxed paper over design.
4. Heat with warm iron until crayon melts.
5. Remove wax paper, spray over with hair spray.
6. Frame.

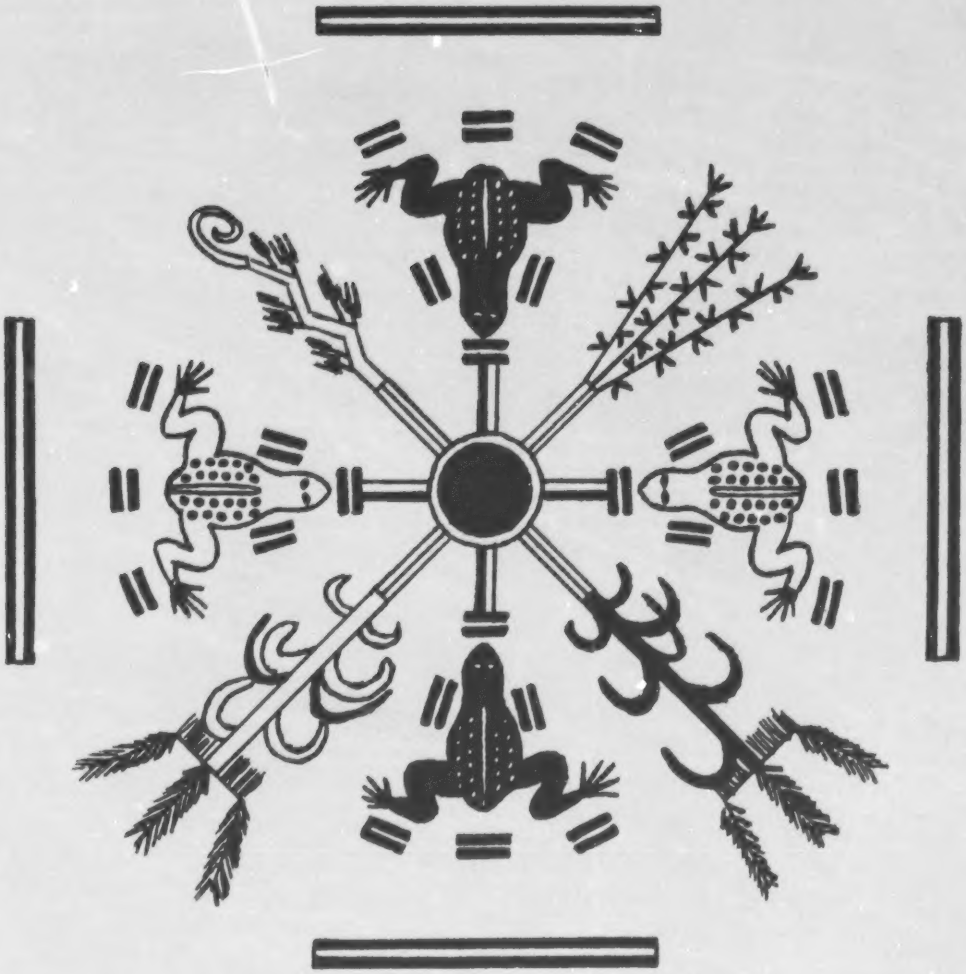
MOTHER EARTH



FATHER SKY

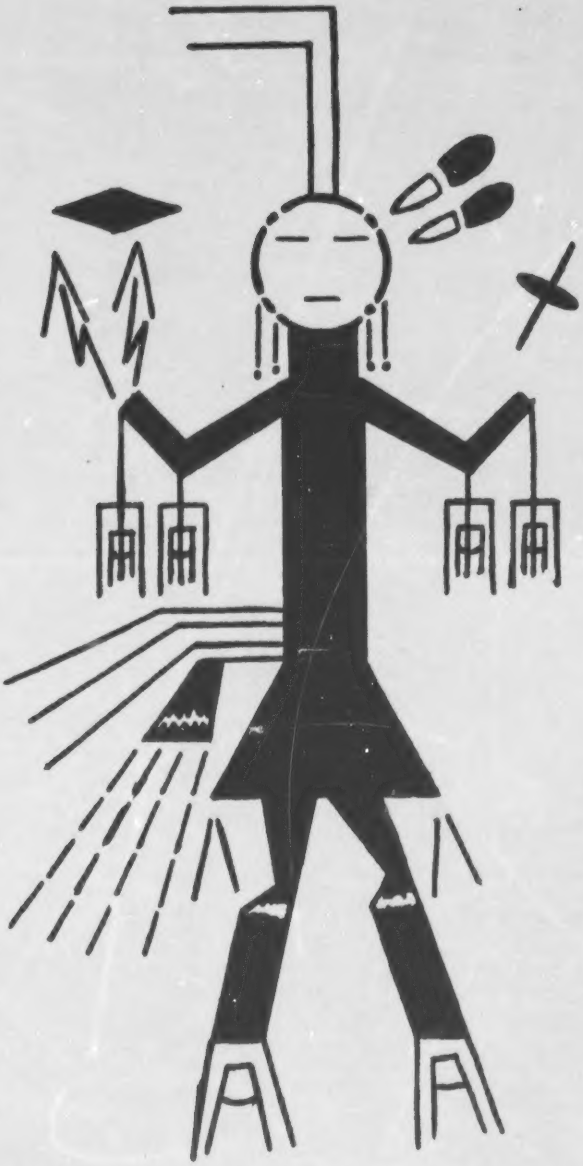


FROGS AND THE FOUR SACRED PLANTS



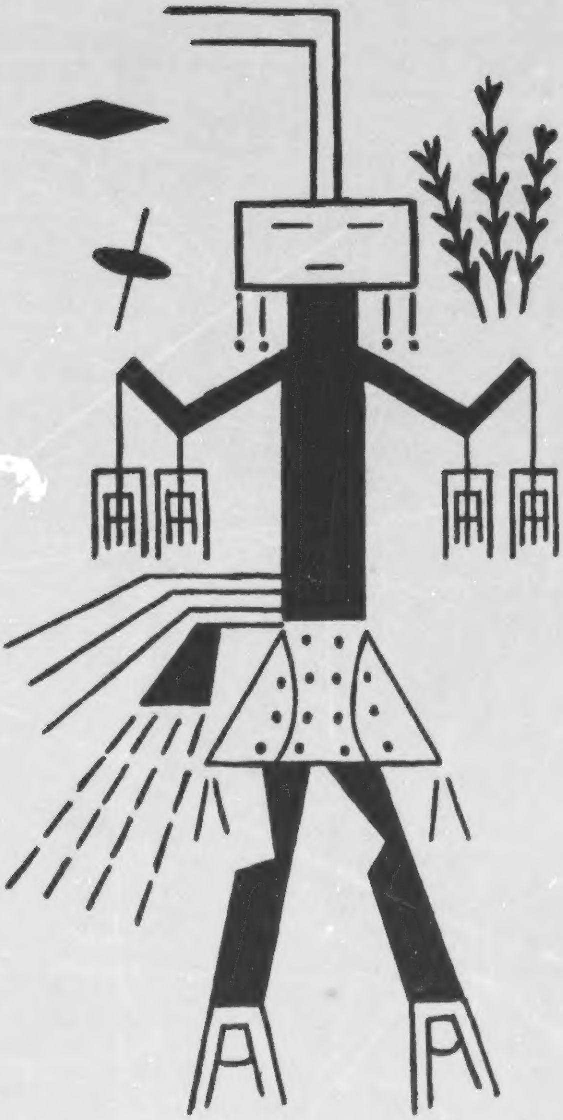
This sandpainting would be used to treat a person who was crippled or suffering some form of paralysis, such as arthritis.

MALE YEI



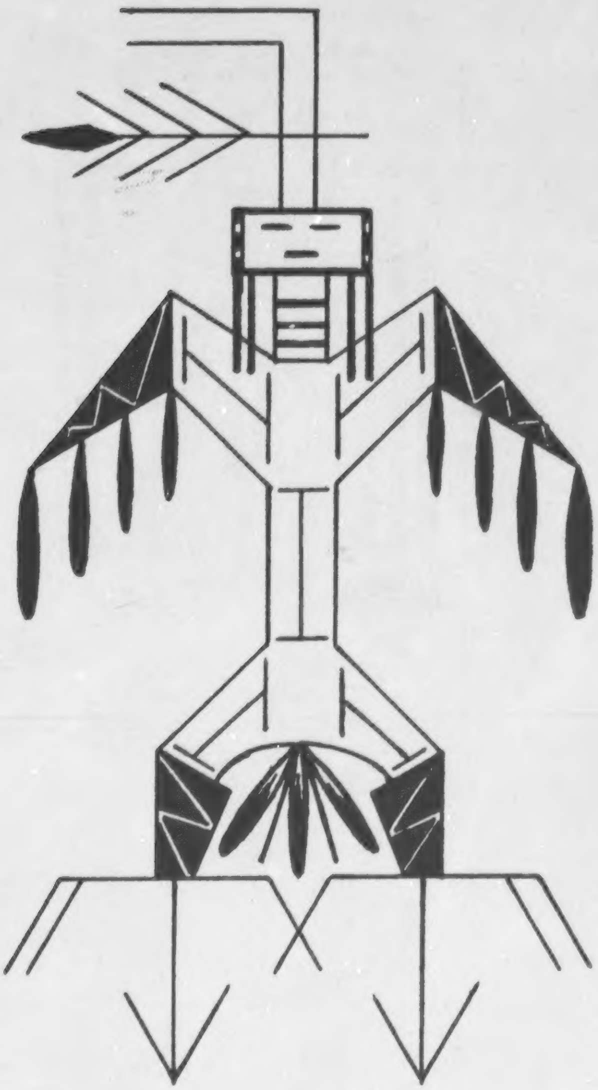
Yei meaning "God" is a supernatural being from the Navajo Religion. This male Yei is holding a rattle in his left hand and lightning in his right hand. Study this drawing and compare it with the female Yei.

FEMALE YEI



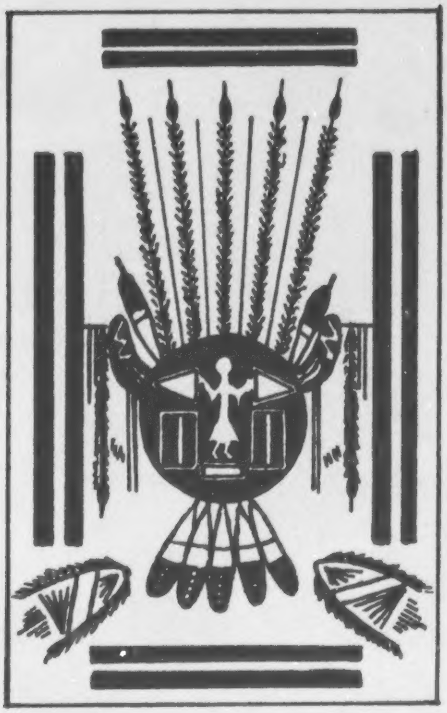
She is holding a rattle in her right hand and an evergreen in her left hand. You can distinguish a male and female Yei by their heads. (Male-round; female-square) Hanging from her wrists are ribbons. What else can you see and identify?

BIG THUNDER (IKNE ETSO)



The Thunder People are powerful and potentially dangerous Gods. This Thunder God has lightning coming from his wings and feet. The many rainbow bars show his great strength.

SONG OF THE SUN CREATION



They emerged - they say he
is planning it.

They emerged - they say he
is planning it.

They emerged - they say he
is planning it...

The sun will be created
they say he is planning it.

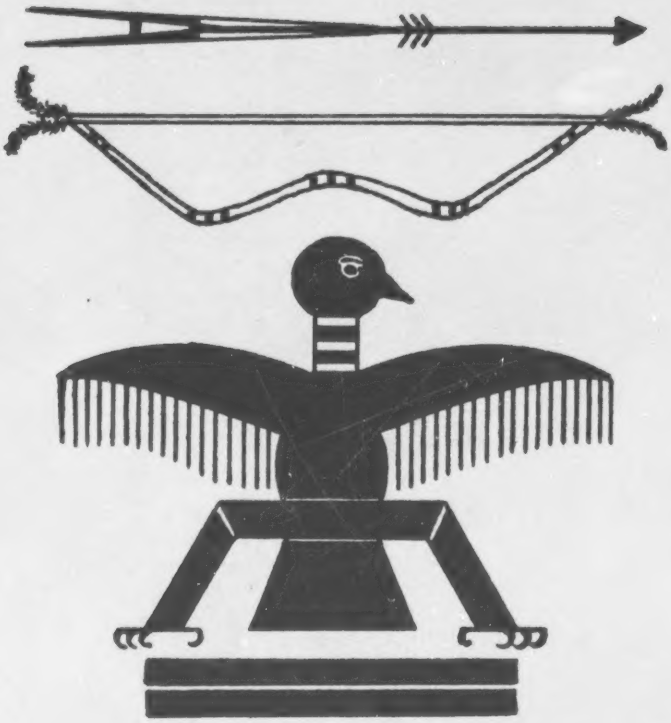
It's face will be blue--
they say he is planning it.

It's eyes will be black--
they say he is planning it.

It's chin will be yellow--
they say he is planning it.

What is he planning?
--from the creation story

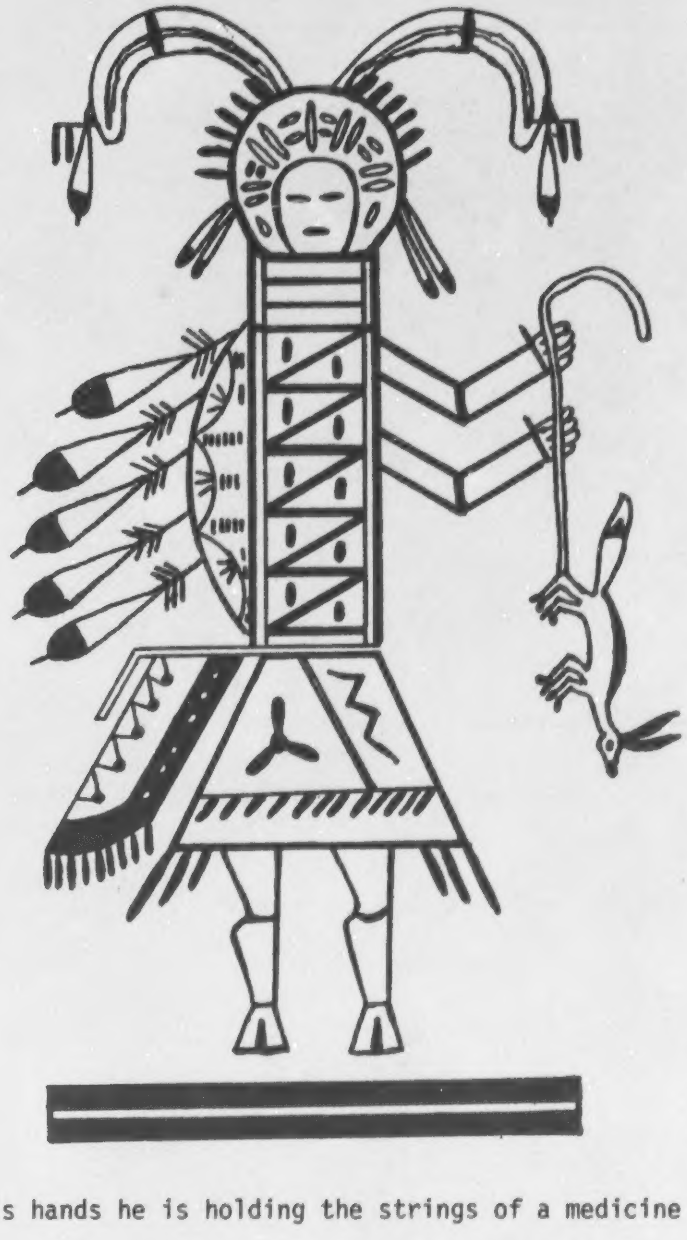
THE EAGLE



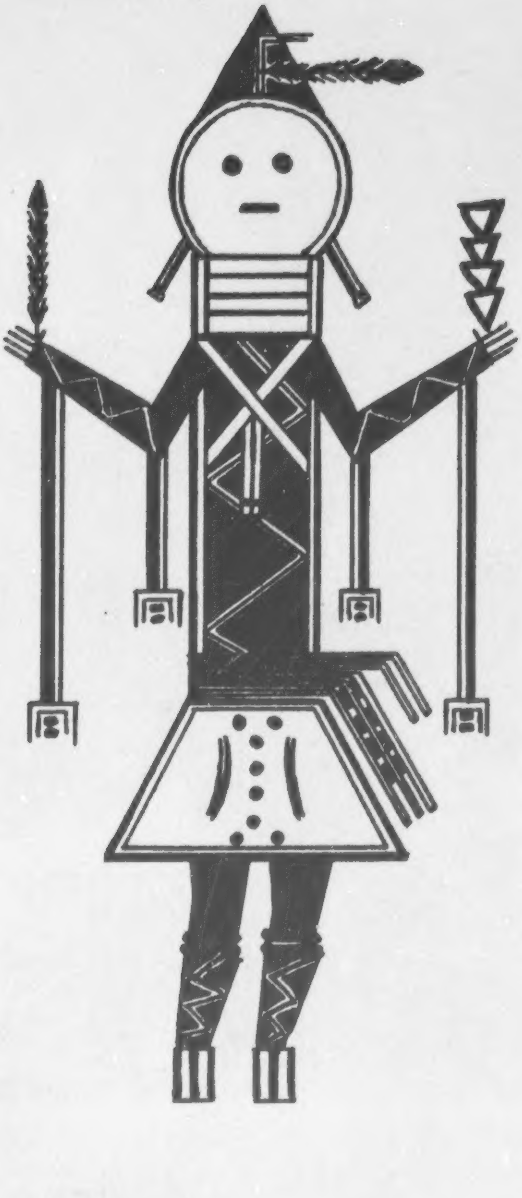
The bar below the eagle gives him greater power and strength. The eagle is sometimes seen on the outer edge of sandpaintings. He is one guardian of the gods.

SANDPAINTING DESIGN

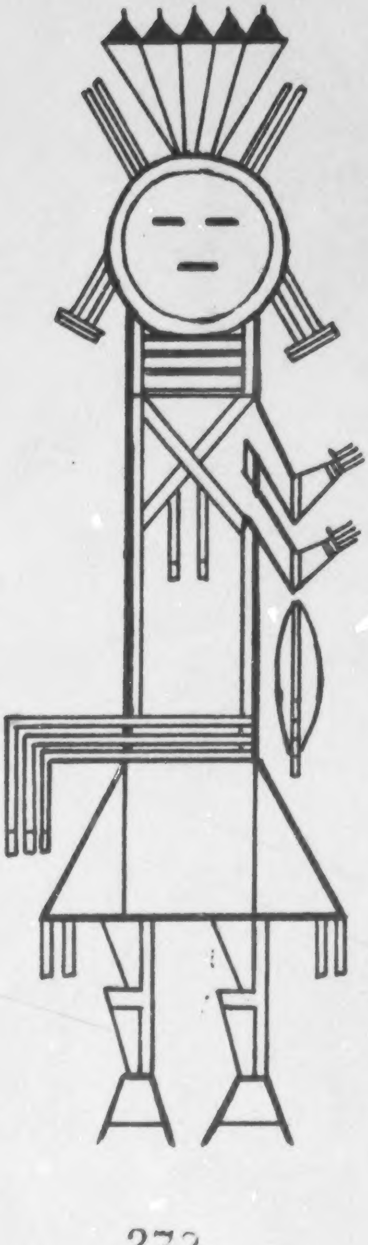
B'GANASKIDDY (NAVAJO GOD OF PLENTY)



In his hands he is holding the strings of a medicine bag in the shape of a weasel. The hump is a deerskin bag, painted black. The short white stripes indicate the contents-seeds. The bag has five eagle plumes tied to it. He has Mountain Sheep horns on his head.



SANDPAINTING DESIGN



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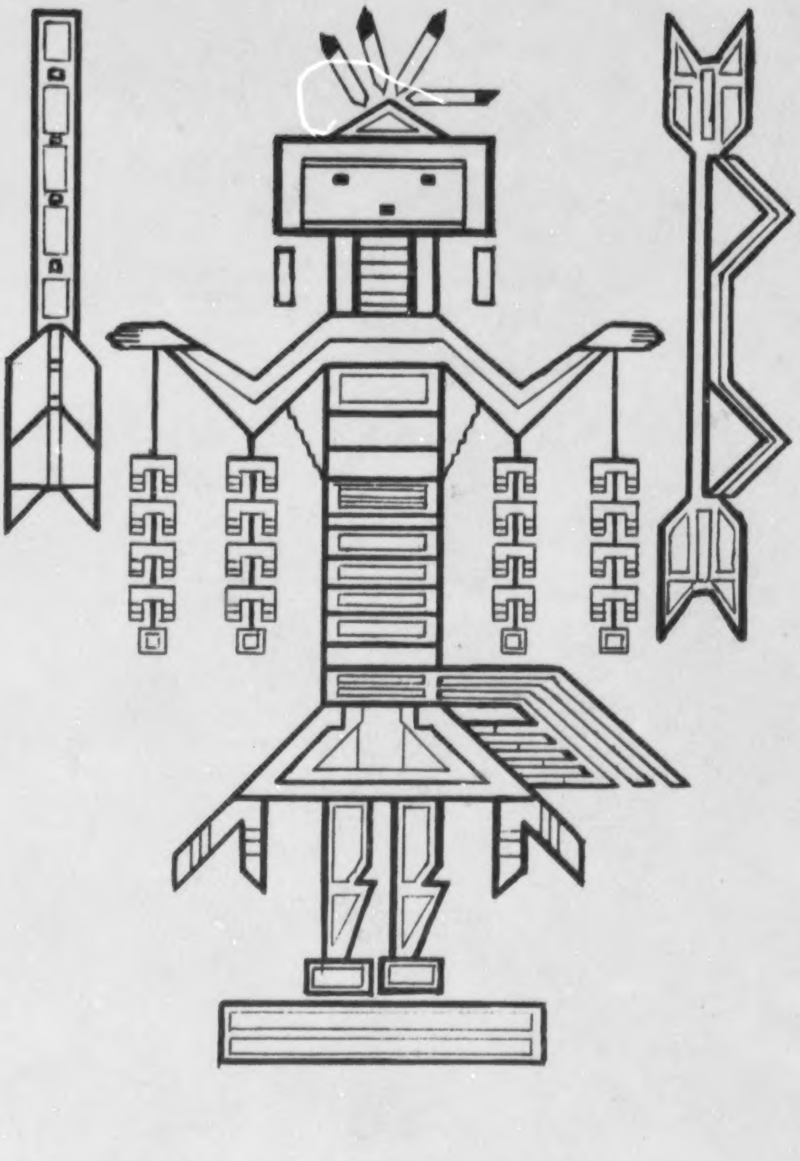

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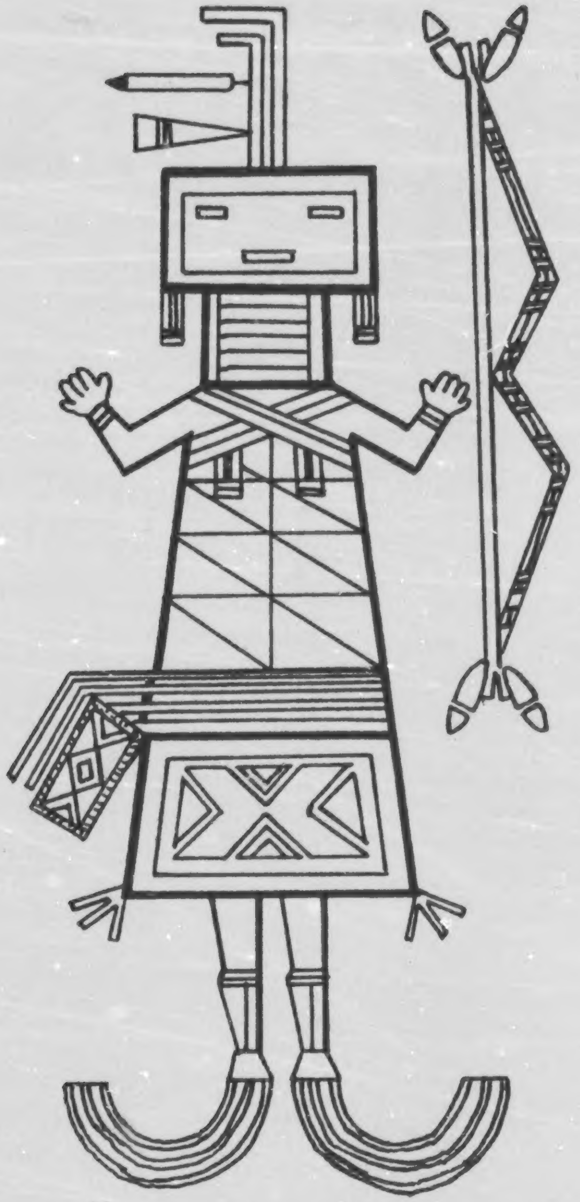

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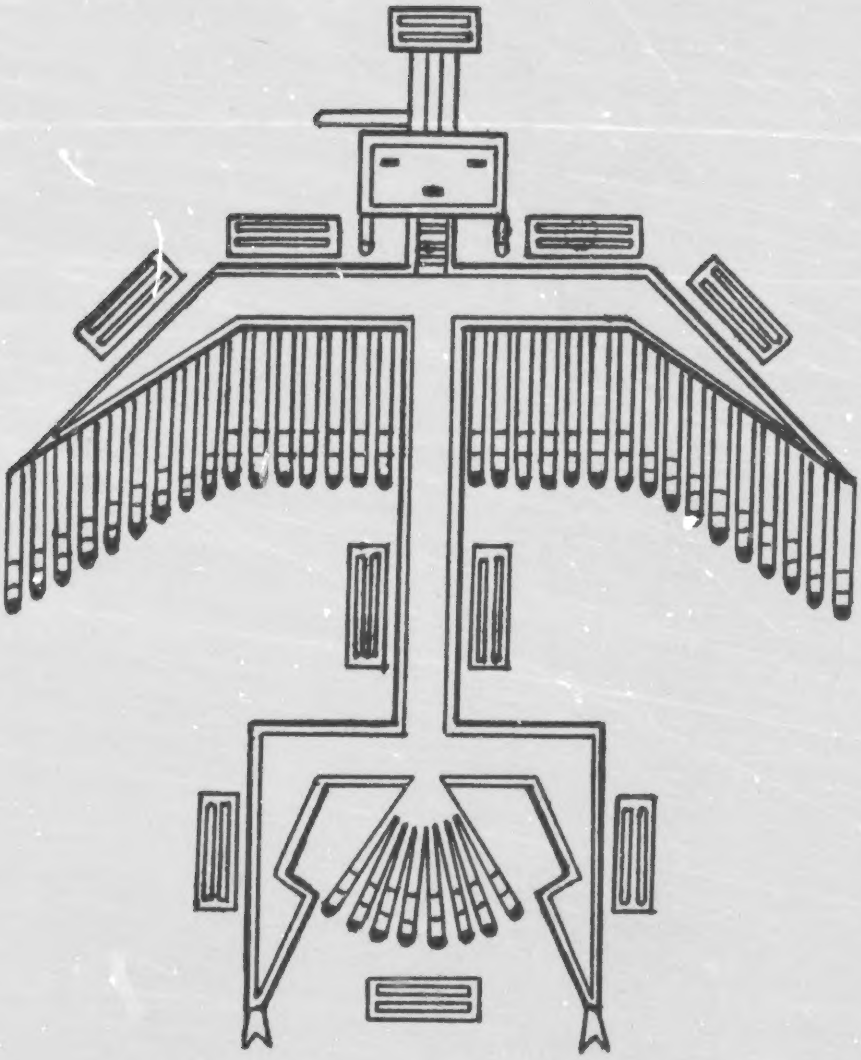
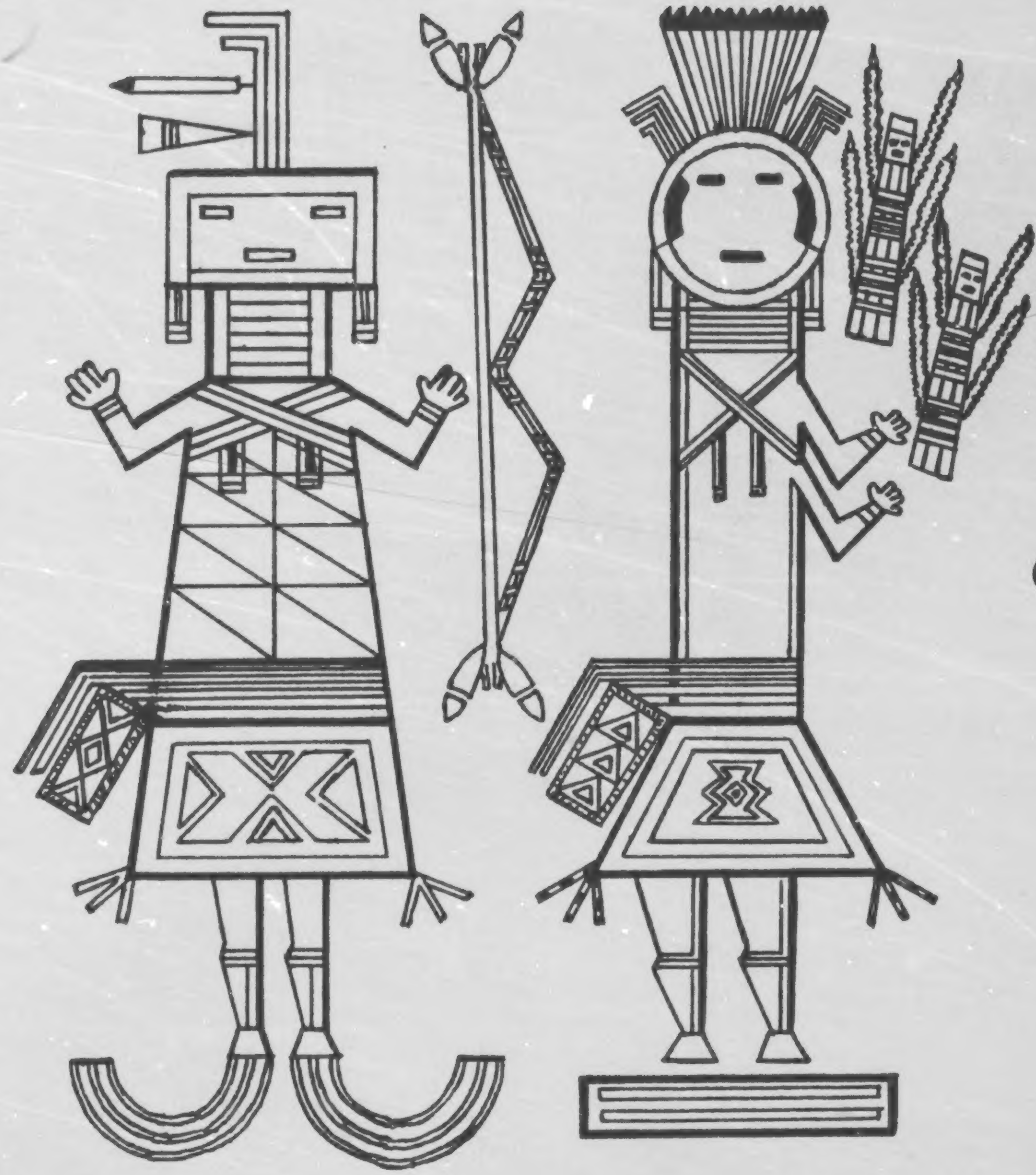


SANDPAINTING DESIGN



SANDPAINTING DESIGN

CEREMONIAL PROTECTION
OF THE
SANDPAINTING

When a sandpainting is created the opening or entrance faces East, from where evil may not easily enter. The other three sides, however, must be protected.

To do this, a continuous (usually) design is made to encircle the vulnerable southern, western and northern sides. The most frequently used motifs *Na' a-tseelit, the Rainbow yei,* a hermaphroditic figure - neither male nor female.

Other protective garlands include the mirage garland, which is a band of multi-colored dots, a rainbow with feathers, representing prayer plumes at each end (and often at the other two corners) interconnected arrows or simply three rainbow bars. A few sandpaintings, such as those from the Blessingway do not use garlands.

The Rainbow yei shown has a banded round face instead of square head because this particular variation appears in certain sandpaintings from the Creation Myth. This illustration is not a sandpainting, but rather a painting on sand, a technique first experimented with a little over a quarter of a century ago, but one which is enjoying increased popularity among a number of Southwestern Indian artists.

GAMES AND DANCES

GAMES AND DANCES

EVERYONE ENJOYS TAKING THE TIME OUT TO RELAX AND PLAY GAMES, DANCE OR SING. THIS UNIT IS INTENDED TO INTRODUCE AND FAMILIARIZE STUDENTS WITH NAVAJO RECREATIONAL ACTIVITIES.

KEEP IN MIND THAT SOME GAMES, LIKE STORIES, CAN ONLY BE PLAYED DURING CERTAIN TIMES OF THE YEAR.

SOMETHING ABOUT NAVAJO GAMES

One of the most popular games played by the Navajos is the Moccasin Game. The players, divide into two teams and sit facing each other. In front of each team are four shoes. A blanket is held up to prevent the opposing team from discovering under which shoe a rock is hidden. When it is lowered, the guessing begins.

One hundred and two sticks are used as counters. A specified number of sticks is lost to the other side after two or three guesses by one player have failed. When a successful guess is made the rock changes sides. The game continues until one side has lost all the counters.

Both men and women play this game, which is very popular during long winter nights.

Card games have become popular, also, and some of them have been invented by the Navajos.

Women play a game called stick-dice, in which four pieces of wood are thrown upon a flat stone so that they will fall in certain ways. The wood is painted black on one side and white on the other. If all the black sides, for example, turn face up the count will be five, but when all white sides come up the count is ten.

During the winter months a favorite pastime is that of making designs with string, similar to the well-known cat's cradle. The Navajos are adept at this game and can make elaborate figures, such as the pleiades, the horned star, the coyote, the horned toad, the bow and arrow, a man, a wood carrier, and many others.

Sometimes seven playing cards are put into a basket. Each player knows his own card. The basket is shaken and the cards are thrown into the air. The player whose card falls face up on the top of the pile wins.

Certain games are played only during certain seasons of the year. Some games are played only at night.

Navajos are alertly interested in modern games and sports, and excel especially in basketball.

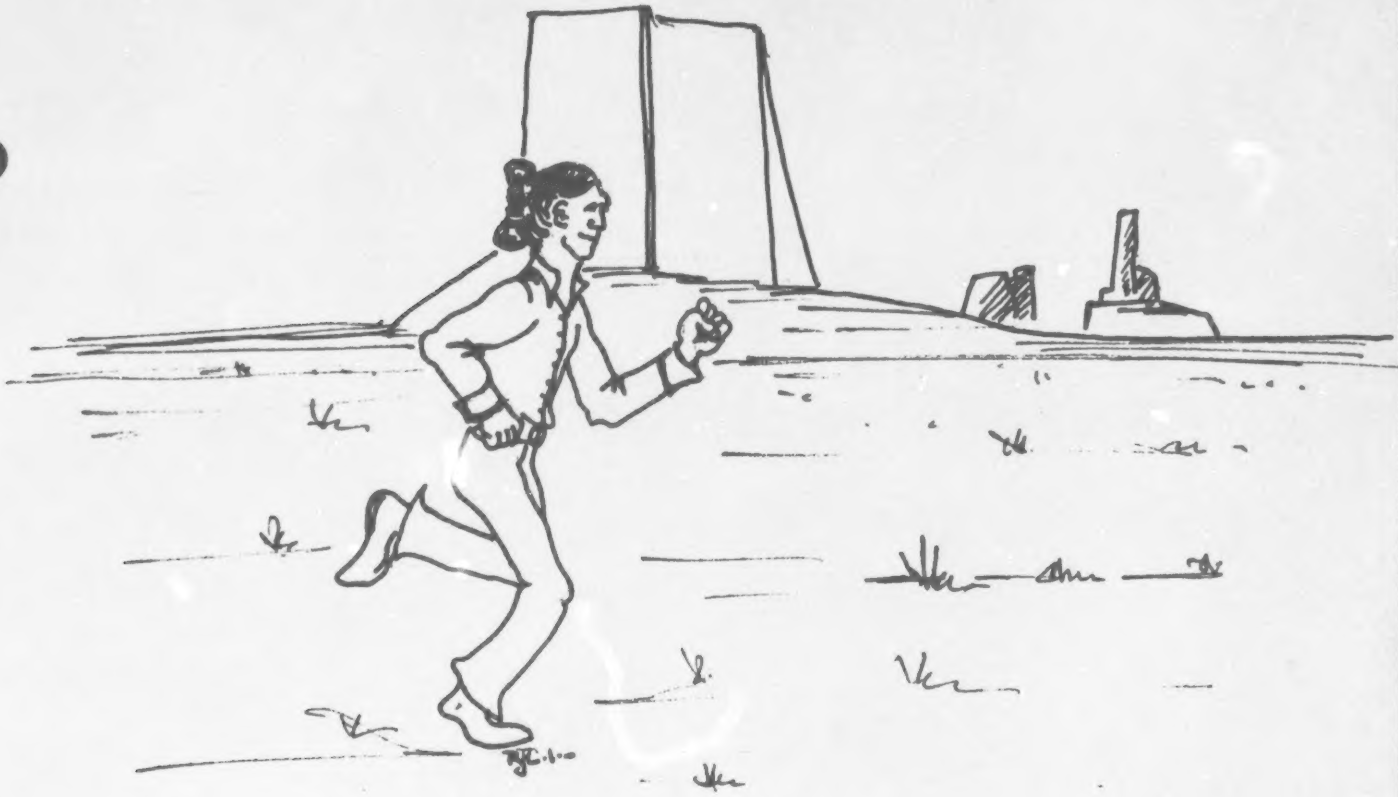
RECREATION

Some games are played only during certain times in the year.

Navajos love to have a good time. In and around the hogan, they make cats-cradles or play the moccasin game, stick dice, or the arrow game. In some areas "American" card games are played. During the winter evenings around the fire, myths and folk tales are repeated, often for the edification of the chidren. Men and boys hunt in groups of two or three, and they have small informal foot or horse races and cowboy sports.

The Navajos enjoy singing and they believe that it is important in keeping their peace with the Holy people. They sing as they make fire in the morning, as they let the sheep out of the corral, as they work silver, and as they ride. Some of the Navajos greatest pleasures are occasions which bring crowds together. This may be a ceremonial, held at home or at that of a nearby neighbor. It may be a distant "squaw dance" in summer, a "Night Way" or one of the other chants held in the autumn. At most ceremonials there is talk, feasting, games and races.

Here are a few you can learn to play.



GAMES

Topic: Foot Races (Relay Races)

Grades: 4-6

Players: Any number

It is believed in the Navajo culture that jogging and races are healthy activities for the mind and body. Daily jogging is encouraged among the Navajos.

Suggested Activites:

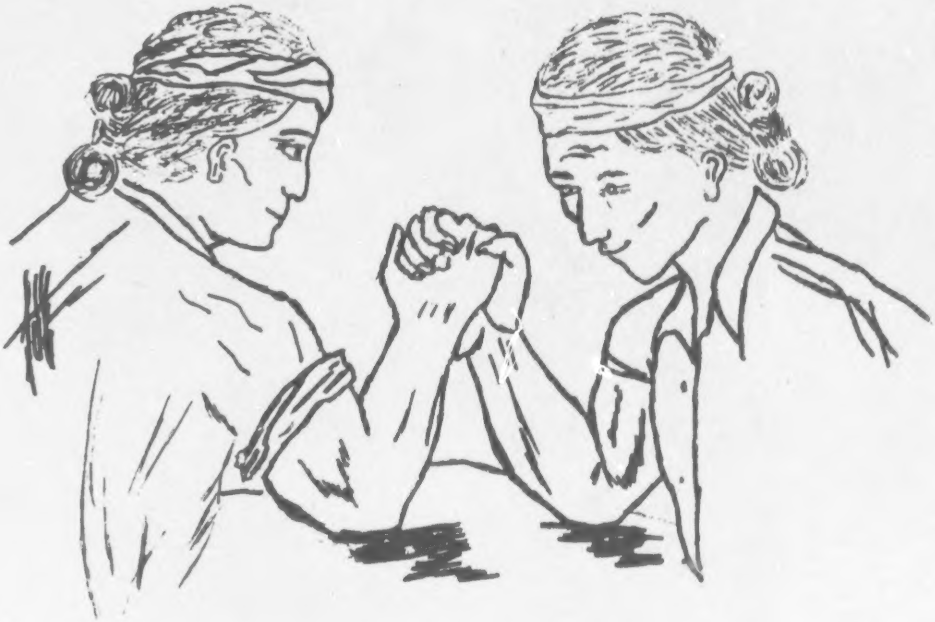
1. Have students make up some of their own relay races. Have them think in terms of how Navajo children played them and play them today-using easily accesible materials found in their environment.
2. Have students run the:

   20 yard dash

   40 yard dash

   60 yard dash, etc.
3. Discuss why jogging is encouraged among the Navajos;

THEME: Navajo Games



PREFACE:

Arm wrestling was a game played mostly by young men and boys. This game was to determine the strength of the arm between two opponents. Most of the time bets were placed on each participant.

OBJECTIVE:

Students will learn that many games they play are also played by Navajo children.

SUGGESTED ACTIVITIES:

Have arm wrestling matches in your classroom-choose two teams-(girls-boys)

1. Discuss with students how this game may have originated.
2. Ask why wrestling matches might have taken place among the Navajos in the past.
3. Ask students if they have ever arm wrestled. Why?

NAVAJO HAND GAME

OBJECT OF GAME: A guessing game...who has the stone? Hand gestures performed with the pulse of the music are continued throughout the song in order to confuse the opposing team.

EQUIPMENT: A small stone or button... a set of counting sticks.

IMPLEMENTATION: Two teams...One, sitting in circle formation, will endeavor to keep the stone hidden as it is passed from left to right and player to player. The second is the guessing team and will act as a chorus of singers and musicians.

The team sitting, begins the song and passes the stone as they perform the hand gestures. The other team watches as they sing.

At the end of the song, the guessing team has one chance to decide where the stone is. If the guess is correct, the teams exchange places. If the guess is incorrect, the team passing the stone receives a counting stick. The first team to win three (or any set number) sticks, wins the game.

HAND GESTURES: Palms down...fingers closed loosely...

1st measure: Hands tap thighs twice... on the beat.

2nd measure: Players cross own hands, tap floor twice. (It is on these two beats that the person holding the stone can pass it from his left hand to his right hand, in order to have it ready to pass to the next person).

3rd measure: Hands tap thighs again.

4th measure: Hands touch the neighbor on each side. (As neighbor grasp hands, the stone is passed).

Suggestions: It is a good idea to spend some time perfecting the hand gestures so that each team works well together The players need to feel a sense unity before beginning the game.

Hidden Ball Game

Object of Game: To guess under which cup or pile of sand the marker is hidden. This game was in wide spread use by many different tribes. It was considered a favorite gambling game for adults, and was copied for fun by children.

The markers were hidden in moccasins, or bamboo sticks, gourd cups or other available materials.

Equipment: Two to four cups...made from gourds cut in half and decorated the same.

A bone or stone marker...also decorated.

Counting sticks.

Formation: Two small groups...anywhere from two to six players on each side...sitting in a row.

Implementation: The team leader begins the game by hiding the marker under one of the cups. As the song is sung, the three players cross the cups and pass them back and forth to each other, sliding them on the ground. Players may change markers by slight-of-hand tricks.

The other team must guess under which cup the stone is hidden.

For each correct guess a certain number of talley sticks are given, perhaps one or two.

The first team to win twelve, wins the game.

Moccasin Game

Game 1 For younger children.

Object of game: To pass the moccasin (shoe) with the beat of the music.

Formation: Circle of players, any number, each with one shoe in hand.

Implementation: On the first two pulse beats of the measure, each child taps floor twice with shoe. He then places it in front of the person on his right. The new shoe is picked up and the pattern continues until the end of the song. Any child having more than one shoe at the end of the song is out of the game.

The words for teaching the rhythm are:

tap...tap...pass.

Each time the song is sung, tempo is increased.

Game 2 For older children

Object of game: A stone hiding game.

Formation: Two teams..six to eight players in each...one team is in circle formation. A leader is chosen for each team.

Equipment: A stone or small ball for hiding... counting sticks.. a "divining stick", (a long branch with a small fork at the end).

Implementation: Four to six shoes are used as in the game above. However, in this game the leader must hide the stone in one of the shoes as they are passed around. The team watching must decide in which shoe the stone is hidden. (They may have two guesses if more shoes are used.) The divining stick is used to point out the shoe with the stone in it. If the first guess is correct, three talley sticks may be acquired. If the second guess is correct, only two sticks are given. The first team to acquire twelve (or any set number) sticks is the winner.

Stick Passing Game

Object of game:	An elimination game...similar to musical chairs.
Equipment:	A set of lummi sticks or rhythm sticks, one of which has different markings from the others.
Formation:	A group of players in a circle, sitting close together. Each player has one stick in his right hand, holding it upright and in the center.
Implementation:	Sticks will move to the right, keeping time to the drum beat or the music. They must play the following pattern:

tap - tap... pass to the right

As the player's right hand moves stick towards person on his right, his left hand must take the stick coming. He then transfers it quickly to his right hand. Sticks are passed in this manner until the song has ended. Whoever has marked stick must go out of the game during the interlude. The circle must adjust itself, and one of the regular sticks tossed into the center of the circle.

Suggestion for younger children: Play this game using only one or two sticks. The co-ordination involved is not easy, but the game is worth the practice. As children are eliminated they can join the musicians circle playing one of the organic instruments.

INSTRUCTIONS FOR DEER DANCE

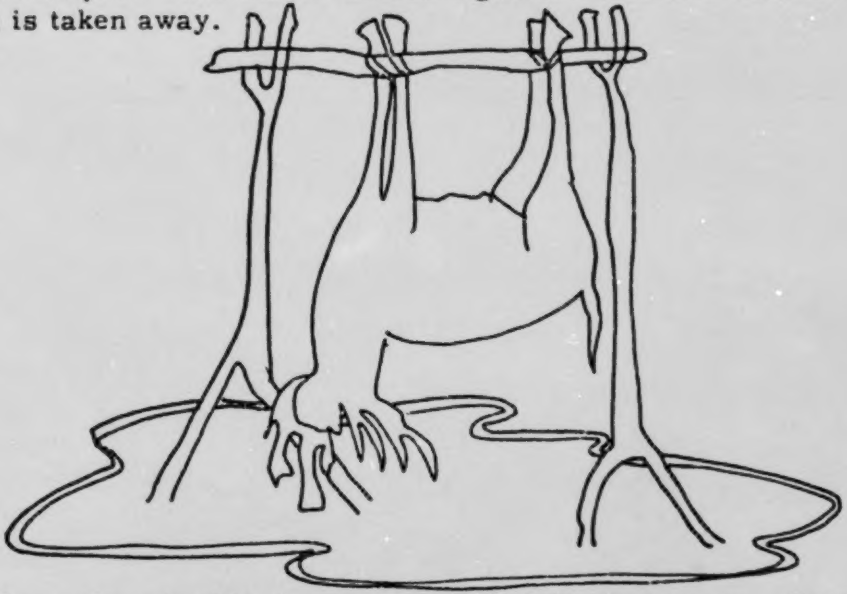
* * *

For this dance, participants need to have a set of foresticks about two and a half to three feet in length, and three-quarters to an inch in width. These sticks may be painted and decorated. They represent the long legs of the deer.

A *drum tremelo signals the dance to begin. Two lines of dancers face each other, several feet apart. The two lines go forward and back with a stiff forward walking step. In a sudden change of pace, the drum will play single slow beats, and the lines reverse positions by doing an elk-leap step to the opposite side.

Again they continue the stiff deer walk, until the single drum beats are played. After places are again exchanged, the dance leader begins to move into a large circle. As the circle is forming, each deer can move as he chooses so long as he stays with the pulse of the music. The final formation is a large circle with each deer performing within that circle in his own space and in his own way.

Suddenly, a hunter arrives with a bow and arrow. He takes aim at one of the deer. As he acts out the shooting, the animals scatter. All but one escapes. The hunter makes a gesture of thanks and the fallen animal is taken away.



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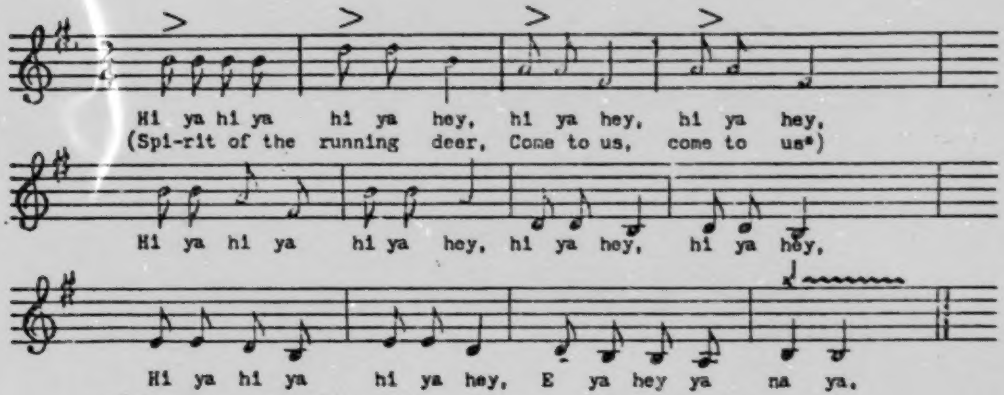
* All the actions in this dance are cued by the drummers. Rasping sticks and rattles should also be used.

DEER DANCE


Hi ya hi ya hi ya hey, hi ya hey, hi ya hey,
(Spi-rit of the running deer, Come to us, come to us*)
Hi ya hi ya hi ya hey, hi ya hey, hi ya hey,
Hi ya hi ya hi ya hey, E ya hey ya na ya.

*(alternate wording for small children, not a translation)

Many game-animal chants such as this one are used to express pantomime versions of the "hunt". It was necessary to practice the formations and sequence of events, but improvisation could occur during the time the dancers were mimicking the playful movements of the animals.

Steps for this dance are:

Elk leap:	A high jump on one foot while the other is thrust forward.
Scrape step:	Toe is put down gently and scraped backward, followed by heel. (These steps are for the "animals")
Toe-heel step:	Is done by the hunter.
Stiff-legged walk:	In double-time - leaning on foresticks.

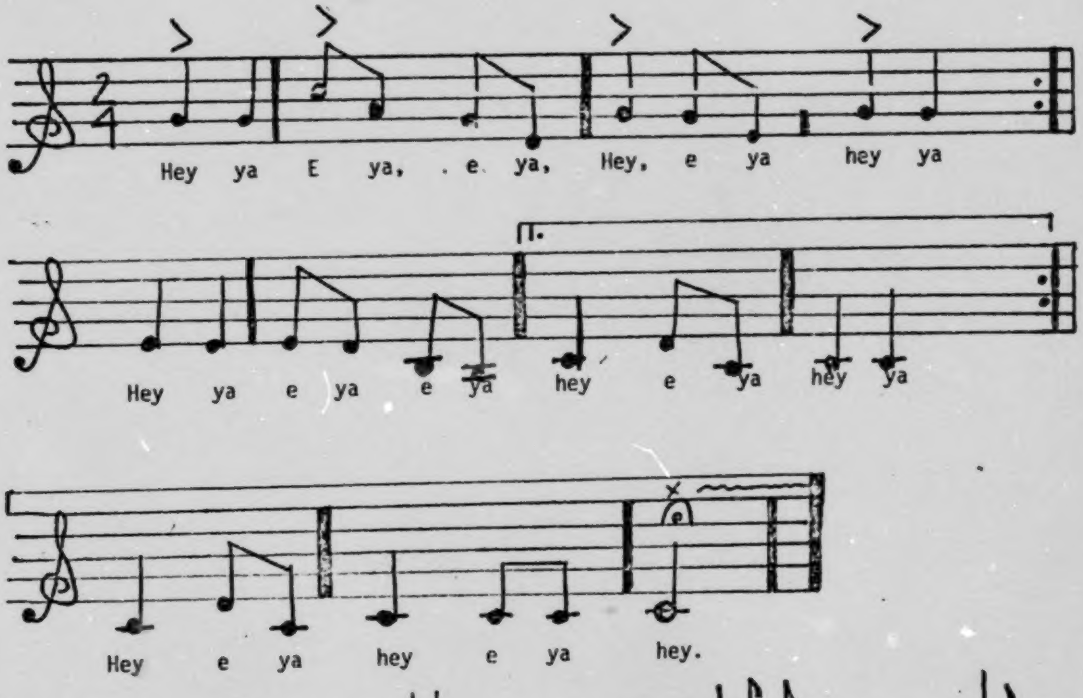
FRIENDSHIP DANCE

This simple version of the friendship dance is a nice movement extension for the hand game melody.

FORMATION: A large circle which is left open. Dancers with hands joined. Leader carries dance stick in left hand.

The leaders moves left, stamping with the left foot on the first beat of the song. The right foot is dragged along close to the ground. The strong accent on the first beat of each measure is acknowledged throughout the dance by the stamping of the left foot.

The leader continues to wind the circle from large to small as the music continues to get faster. At the end a strong yell is given by the participants as hands are thrown into the air.

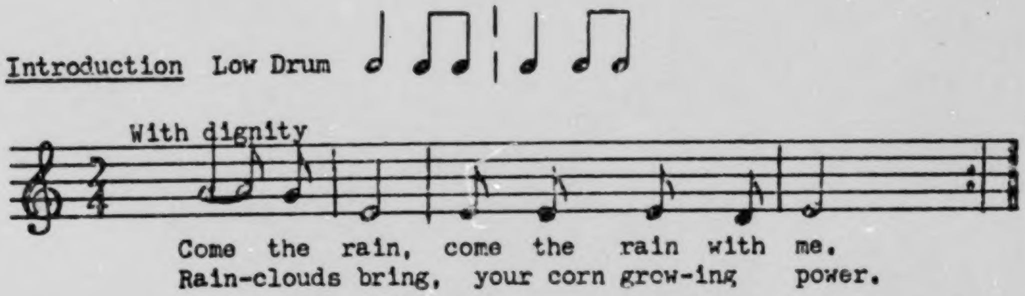

Hey ya E ya, . e. ya, Hey, e ya hey ya
Hey ya e ya e ya hey e ya hey ya
1.
Hey e ya hey e ya hey.

Accompaniments: Drums ♩♩ Rattles ♩♪♪ Stones ♩𝄽

SONG OF THE RAIN CHANT

(Navajo)

The following refrain is sung at first by the Rain Chief and repeated by all participants. The movement chorus expresses the words with arm gestures. Each time the refrain is sung, the gestures are repeated.


Introduction
Low Drum
With dignity
Come the rain, come the rain with me.
Rain-clouds bring, your corn grow-ing power.

"Come"..........	Arms forward at mid-level, palms up. Arms move upward.
"the rain"	Arms are slowly lowered, palms down.
"Come"..........	Arms push forward, palms up.
"with me"........	Arms cross and are brought to chest.
"Rain clouds"	Arms at head level, palms down, they move left, then right.
"bring"..........	Arms extended, palms up.
"corn-growing"...	Arms push down at each side, to show digging. Then they move upward in a vertical line.
"Power".........	The sign of the circle at head level... right hand moves right, left hand moves left.

The poem can be chanted by a chorus of singers, or by one solo voice.

The Rain Priest can provide meaningful gestures to go with each verse.

Far as man can see,
Comes the rain,
Comes the rain with me.
From the Rain Mount,
Rain-Mount far away
Comes the rain,
Comes the rain with me.
O'er the corn,
O'er the corn, tall corn
Comes the rain,
Comes the rain with me.
Mid the lightnings,
Mid the lightning zigzag,
Mid the lightning flashing,
Comes the rain,
Comes the rain with me.
Mid the swallows,
Mid the swallows blue,
Chirping glad together,
Comes the rain,
Comes the rain with me.
Through the pollen,
Through the pollen blest,
All the pollen hidden,
Comes the rain,
Comes the rain with me.

far as man can see
Comes the rain
Comes the rain with me.

Used by permission: From the Indians Book by Natalie Curties...

Reprinted and published by Dover, Inc., 1968

NAVAJO HAPPY SONG

OBJECT OF GAME: Rhythm patterns which progress in difficulty are performed by the entire group. This song is an old camp favorite with a new dimension. It allows children to experience the strong sense of pulse found in elemental music.

FORMATION: A circle of players, kneeling. They should be close enough to touch each other.

IMPLEMENTATION: The song should be memorized and some time spent learning the progression of the patterns before putting it all together. Each time the song is repeated, patterns change, and the tempo may increase slightly.

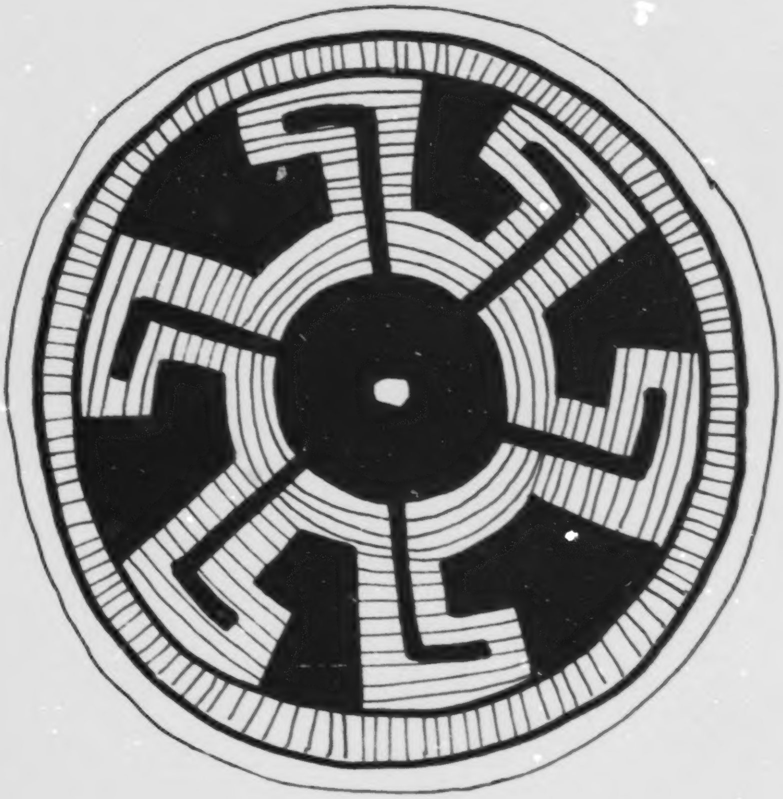
1st pattern: Hands tap twice in each space... first on players own knees, then on ground.

2nd pattern: Measure 1 - players own knees...
Measure 2 - hands move left... right hand is on left knee, left hand is on neighbor's right knee.

3rd pattern: Same as above, except after coming back to your own knees, you tap ground twice.
own knees...hands move left...
own knees...touch ground...
own knees...hands move right...
own knees...touch ground.

4th pattern: Pattern three is repeated except in double time. That is, one tap in each space.

GAME VARIATION: With partners facing each other, using this pattern in regular and double time. Own knees, own hands cross and touch shoulders. Own knees, partners right hand, knees, shoulders, knees... partner's right hand, knees... partner's left hand.



POETRY
BY
YOUNG NATIVE
AMERICANS

POETRY BY YOUNG NAVAJO AMERICANS

THIS SECTION IS COMPILED OF POEMS WRITTEN BY YOUNG NAVAJOS.

STUDENTS SHOULD TRY TO IDENTIFY THE MESSAGE, THOUGHTS, AND EMOTIONS THE WRITER IS PORTRAYING THROUGH HIS WRITING.

GO, MY SON

Long ago an Indian chief counselled his people in the ways
they should walk.
He wisely told them that education is a ladder to success
and happiness.

Go, my son, and climb the ladder.
Go, my son, go and earn your feather.
Go, my son, make your people proud of you.

Work my son, get an education.
Work my son, learn a good vocation
and climb my son,
Go and take a lofty view
From the ladder of education.

You can see from the ladder, how to help your
Indian nation.
And reach, my son, lift your people
upward with you.

SUNG BY ARLENE WILLIAMS- Navajo
WRITTEN BY CARNES BURSON- Northern Ute

In The Beginning

There was

Earth Maker

Earth Mother

Sun Bearer

Moon Princess

Spirit Brothers

Together they lived under Heavenly Father

Chastised by thunder and lightning

Joined in peace by wind song and rainbow bridge.

And in everything a song was their possession.

The spirit brothers were many

As varied as their names

And not at all the same,

Until the white man came and covered them with a word blanket

Called

Indian

Still, a song was their possession.

Let us listen.

THE LEAVES

The leaves are changing.

They are different colors.

Falling to the ground.

Orange, red and brown.

They will never grow again.

They will never be seen again.

There they will lay.

Then they will decay.

They are just like an ace

When snow will take their place

Jerry Philbin

CREATIVE WRITING

Using the following poems or quotations, have students write:

A. Their reactions to the poem.

B. The message the author is trying to get across to the reader.

C. Have each child rewrite the poem the way they have interpreted it.

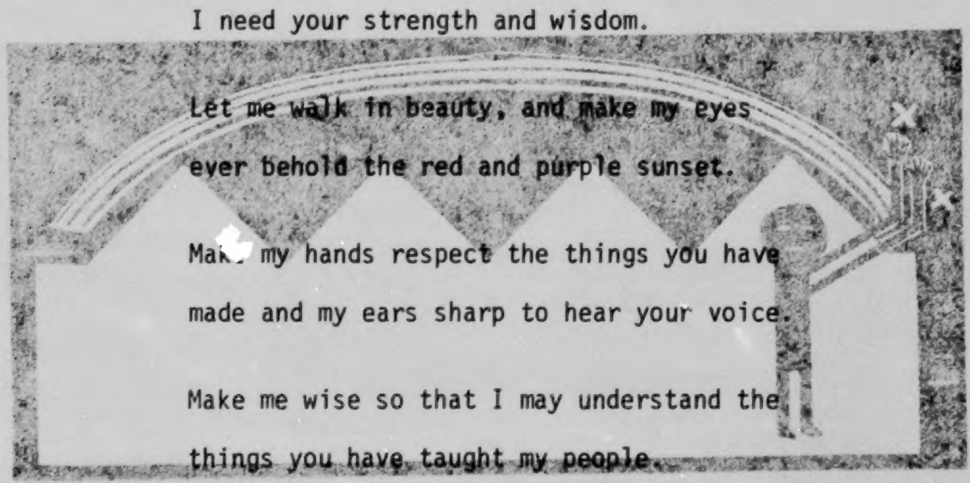
D. Have each child draw a picture about the poem.

A PRAYER

Indians had many prayers, and in most tribes the day began at sunrise, with a prayer. The many ceremonies the tribes had, always began and ended with prayers.

Here is one prayer:

Oh great spirit
Whose voice I hear in the winds,
And whose breath gives life to all the world,
hear me!
I am small and weak.
I need your strength and wisdom.



Let me walk in beauty, and make my eyes
ever behold the red and purple sunset.

Make my hands respect the things you have
made and my ears sharp to hear your voice.

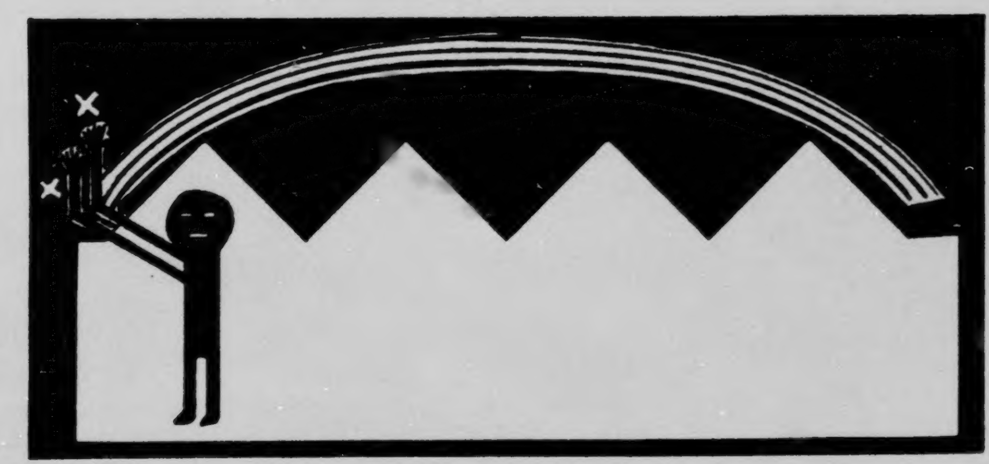
Make me wise so that I may understand the
things you have taught my people.

Let me learn the lessons you have hidden
in every leaf and rock.

I seek strength, not to be greater than my
brother, but to fight my greatest enemy--myself.

Make me always ready to come to you
with clean hands and straight eyes.

So when life fades, as the fading sunset,
my spirit comes to you
without shame.



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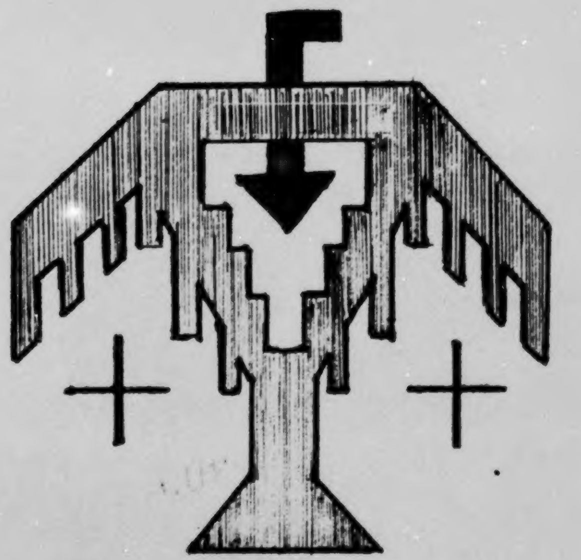
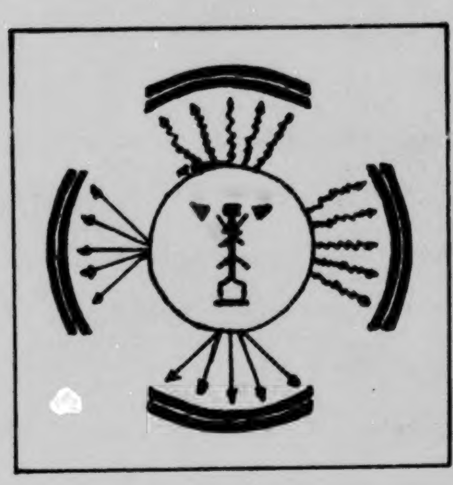
WHO ARE YOU?

The sky looks down on me in aimless blues.
The sun glares at me with a questioning light.
The mountains tower over me with uncertain shadows.
The trees sway in the bewildered breeze.
The deer dance in perplexed rhythms.
The ants crawl around me in untrusting circles.
The birds soar above me with doubtful dips and dives.
They all, in their own way, ask the question,
Who are you? Who are you?
I have to admit, to them, to myself,
I am an Indian.

Frances Bazil



SONG OF THE MOON CREATION



They emerged - they say he
is planning it.

They emerged - they say he
is planning it.

They emerged - they say he
is planning it.

The moon will be created--
they say he is planning it.

It's face will be white-
they say he is planning it.

It's chin will be yellow-
they say he is planning it.

It's horns will be white-
they say he is planning it.

--from the creation story

*Draw your own moon creation and color it.

DIFFERENCES

Between you and me
Between us and them.
Where do we begin
To close the gap?

Differences
My skin and yours
Your soul and mine
Where do the differences
Really begin?

Differences
Are they really there?
Or do they exist only
In the minds of those
Who see only the
Differences?

By Suzanne Bodoh, from the
Memominee Tribal News

NAVAJO

Black hair rope
is
what you used
in roping
me.

You
treated me
badly.

You
even threw me
d
o
w
n
and tied me.

Not satisfied with
that,
you tied a
knot
in my tail.

That
made me
d
i
s
g
u
s
t
e
d.

NAVAJO

To the abode of the deer
I came up.

To the doorpost of darkness
I came up.

To the doorpost of daylight
I came up.

To the doorpost of the moon
I came up.

To the doorpost of the sun
I came up.

NAVAJO

Now I walk
    With talking God

With goodness and beauty
    In all things around me
        I go;

With goodness and beauty
    I follow
        Immortally.

Thus,
    Being I,
        I go.

NAVAJO

My great
        corn plants,

Among them
          I walk,

I speak
      to them,

They hold out
            their hands
                      to me.

THE EAGLE

BY ELAINE GROVER

I hear the song of the eagle
in the air around me.
He sings a happy song
He brings the news of a newborn warrior
a warrior who will grow strong,
and the eagle will show him the way
to hunt, to fish, to pray.

I hear the laughter of the eagle
in the air around me.
He laughs with pride,
but the eagle is wise, deep inside
he knows that some day the warrior
will be gone, and he watches him
with his darting protective eyes.

I hear the cry of the eagle
in the air around me.
His moans come from a canyon deep.
Where his people just lost a battle
and along with the others, who are dead
is the young warrior
with a bullet through his head.

The canyon is silent now.

NATURE

Nature is love and joy
And very, very coy
As sweet as a baby boy.

Nature spreads its love
As peaceful as a dove
As gentle as a baby

You may see men ruin it
From a campfire lit
And chopping down the trees
Making the bees leave.

Nature is something beautiful
Fulfilling your dreams
With those flowing streams.

You may see winding, twisting roads
More and more as time goes
Look down to see a sweet smelling rose

Tamara Barnett

THE LANGUAGE

The following poems are from the "Navajo Life Series" readers, entitled Little Herder in Spring, Little Herder in Fall. This series along with other tribal series is published by the Bureau of Indian Affairs in an effort to help the children in government schools keep alive the beautiful narrative style of their oral language.

POSSESSIONS

I am making a song
    to sing to myself.
It is about my possessions.

I have a woven hair tie.
I have a woven belt.
My mother made them for me.
My mother gave them to me.
They are my possessions.

I have silver rings on my fingers.
I have silver bracelets on my arms.
My father made them for me.
My father gave them to me.

They are my possessions.

Soft things
    and hard things
I have for my possessions
A song
    a song
    I am singing a song about them...

I have black hair.
I have white teeth.
My hands are brown
        with many fingers.

My feet are brown and strong.
My legs are brown and swift.
I have two eyes.
They show me how things look.

I have two ears,
They bring sounds
        to stay with me
        for a little while.

I have two names,
        a war name
        for just me to know, but not to use,
and a nickname
        for everyone to use, everyday.

But with all these things
        I still am only
        one little girl.

Isn't that strange?

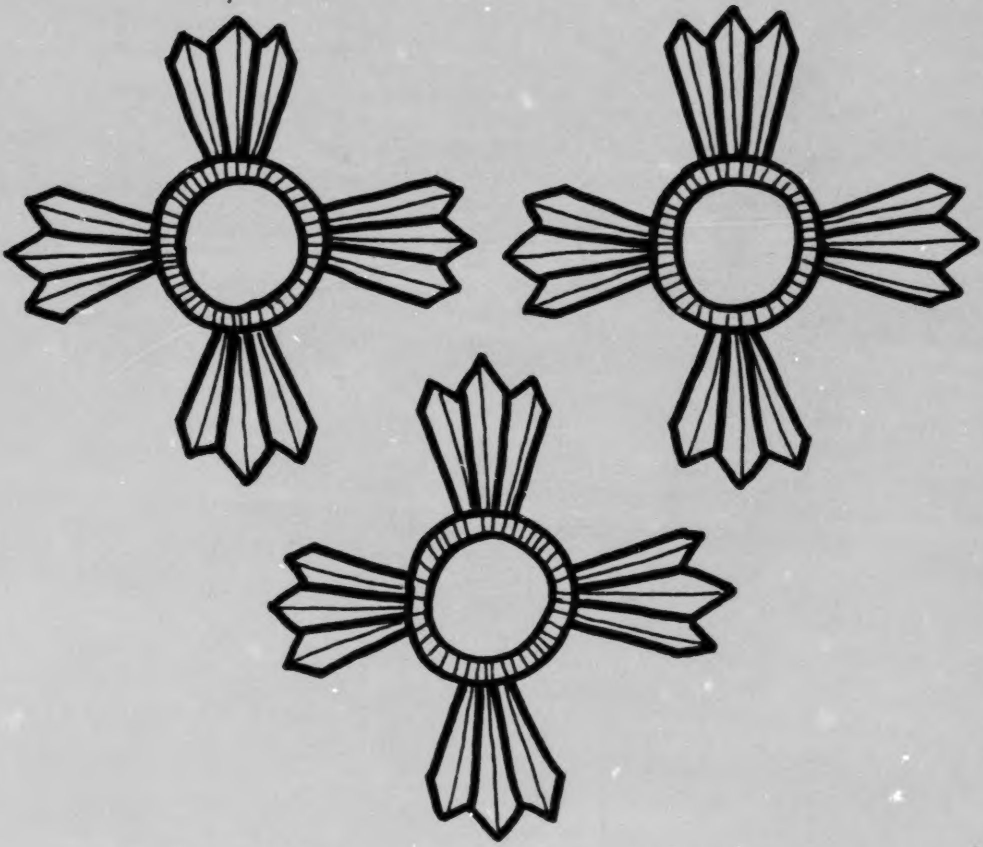
INDIAN CHILDREN

Where we walk to school each day
Indian children used to play--
All about our native land,
Where the shops and houses stand.

And the trees were very tall,
And there were no streets at all,
Not a church and not a steeple--
Only woods and Indian people.

Only wigwams on the ground,
And at night bears prowling round--
What a different place today
Where we live and work and play!

-- Annette Wynne



PUEBLO AND NAVAJO

NATIVE AMERICAN
FOODS

PUEBLO AND NAVAJO
COOKERY

THIS SECTION OFFERS RECIPES AND COOKING ACTIVITIES THAT WILL INTRODUCE STUDENTS TO A VARIETY OF PUEBLO AND NAVAJO FOODS.

AFTER THE PUEBLO REVOLT IN 1600, THE PUEBLO INDIANS LIVED AMONG THE NAVAJOS. AT THAT TIME, THE PUEBLOS INTRODUCED THE NAVAJOS TO SQUASH, BEANS, AND CORN.

TODAY THERE ARE SIMILARITIES IN FOODS AND COOKING AMONG THE TWO TRIBES.

Pueblo and Navajo Cookery

Food has a deep spirtitual significance for the Indian people. They believe that before eating whatever they grow, they must first feed the spirit world. The oldest member of the family would take a little pinch of food and throw it to the four winds so that the spirit world would have the same food to eat as his/her family. The Navajos believe that since the spirits help to raise the food, it possesses great powers to heal the body and mind.

Food is a source of healing as well as nourishment in the South West. Corn pollen is placed in a Navajo sandpainting to cure the sick and special herbs have been used as medicines for centuries. It is also used in ceremonial dances as bodypaint, and is used for aches in the joints. White potatoes were also used to help rid a person of a bad headache.

Many of the foods that we now enjoy and take for granted are American Indian in origin. Until the discovery of the Americas the rest of the world knew nothing about such foods as corn, squash, melons, gourds, pumpkins, beans, and chili peppers. (Crops which were coaxed from an arid land centuries before Columbus, and which are still cultivated today.)

The Pueblos and Navajos are accomplished cooks who prepare food by instinct, and consider cooking an art that cannot be restricted by measuring cups.

Among the Pueblos and Navajos each meal is preceded by a prayer given by the women and followed by a prayer given by the men at the end of the meal. The American Indian regards food as a precious gift and so treats it with reverence.

There are certain foods that are traditional, like Navajo cake and blue corn meal that are served nearly all the time.

Traditional Ceremonies

Years ago, girls were not able to choose their own husbands. A boy's mother would hunt for the girl that would make a good wife for her son. She would have to be a good worker as well as a strong person. The boy's family would watch her for several days. If she met all their expectations for being a good wife, then a four-day celebration would be held in her honor and preparations for the wedding would begin.

The last day of the ceremony all the women in the village would help the bride-to-be prepare a cake for the groom's family.

The cake would be presented to the boy's family and upon its acceptance, the girl's hand would be asked in marriage.

When a baby is born, it is placed with its' head toward the fire, which is in the middle of the hogan. When the baby first laughs a celebration is held. Whoever was present when the child first laughed would be responsible for making arrangements for the ceremony. He/she would prepare a large basket of food. In it would be placed fruits, vegetables, baked goods, etc. It would be given to the child at the ceremony. Everyone who attended would come by the basket of foods and help themselves to whatever they wished. The Navajos believe that by doing this, the child would grow up to be a fine, kind, and generous person. If a ceremony such as this was not held, they believed that the child had a greater chance of growing up to be selfish and unkind.

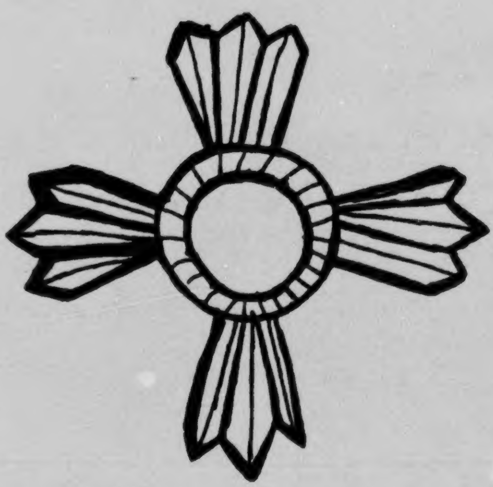
*Parched corn is what is eaten by Navajo children like popcorn. The corn is husked and dried. Once dried, it is taken off the cob, then dried once more. After the drying process, the corn is roasted in the oven overnight and eaten the following day.

*Taken from Pueblo and Navajo Cookery by Marcia Keegan

According to Navajo belief...

"Five things alone are necessary to the sustenance and comfort of the Indians among the children of the earth:

The Sun, who is the Father of all...
The Earth, who is Mother of man...
The Water, who is the Grandfather...
The Fire, who is the Grandmother...
Our brothers and sisters, the corn and seeds of growing things."



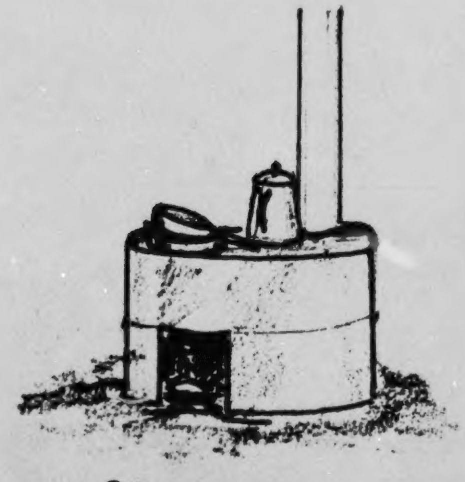
*Taken from Pueblo and Navajo Cookery by Marcia Keegan.

Breakfast

On the fire
in the middle of her hogan
my mother cooks food.

My mother
make fried bread
and coffee,
and she cooks mutton ribs
over the coals.

My father
and I
and my mother,
we sit on the floor
together,
and we eat the good food
that my mother
has cooked for us.



NATIVE AMERICAN RECIPES

Recipes collected from Pueblo and Navajo Cookery by Marcia Keegan

Skillet Squash

1 medium onion
1 tablespoon shortening or butter
1 small summer squash, cubed
1 small can tomato paste
1 small can green chilies, diced
½ cup cheddar cheese, shredded

In a heavy skillet saute onion in shortening or butter, until slightly wilted. Add squash and tomato paste and cook until squash is tender stirring constantly.

Add chilies and cook over low heat for 5-10 minutes. Sprinkle cheese over mixture and cook until cheese is melted. Yield: 4 servings

Mutton Stew

3 pounds boneless mutton, cubed
1 large onion chopped
2 cups corn kernels
5 small potatoes, diced
2 tablespoons oil
Salt and pepper to taste

In a large heavy skillet, saute mutton in oil, add remaining ingredients and enough water to cover. Simmer for about one hour or until meat is tender. Yield: 6 servings

Indian Mish-mash

2 pounds ground beef

4 tablespoons lard or oil

2 medium onions, chopped

4 medium sized squash or zucchini, cubed

3 cups fresh or frozen corn kernels

2 -4 ounce cans of green chilies, diced

1 - 8 ounce can of tomato sauce

Salt to taste

In a large heavy skillet, saute onion in lard or oil until onion is slightly wilted.

Add meat and saute until lightly browned. Add remaining ingredients and simmer, covered, for 1 hour, stirring occasionally.

Yield: 6 servings

Burrito

2 lbs. ground beef, cooked

2 cups cooked pinto beans

3 tablespoons onion, chopped

½ cup chili sauce

Roll the mixute of beef, beans, onions and chili sauce in a tortilla. Yield: 4 servings

FRUIT LEATHER

BACKGROUND: Native Americans ground berries on a stone, allowed it to dry, and then removed the dried sheet of sweet-tasting fruit. This substance would not easily spoil; therefore, they could enjoy this delicacy for a longer period of time.

PROCEDURE:

1. Fruit should be at room temperature.
2. Wrap top of cardboard square (approximately 6x6") in plastic wrap.
3. Wash fruit and remove blemishes, skins, and pits. Fruit may overripe if unspoiled.
4. Puree fruit with sieve or masher. A blender may also be used. Add sweetener, if desired, according to fruit type as listed under "Special Directions for Specific Fruit".
5. Spread puree over plastic wrap, leaving margin at edges.
6. Dry in hot sun until fruit leather feels dry, yet tacky. A thin curtain or screen may be used to keep bugs away. To speed drying, you may cover the leather with more plastic wrap and flip it to dry other side. Another quick way to dry fruit leather is in a closed car sitting in direct sunlight.
7. When dry and tacky roll up in plastic wrap.
8. Store in airtight container.

SPECIAL DIRECTIONS FOR SPECIFIC FRUITS:

Apple: Use early summer apples rather than crisp, hard apples. Add ¼ tsp. cinnamon and ½ C. shredded coconut to 2 C. puree

Apricots: Do not peel. Add 1 Tbs. honey to each cup puree. Do not chill fruit.

Berry: Wash and hull. Sweeten to taste.

Peach: Peel. Sweetening is optional. Cinnamon may be added.

Pear: Peel. Do not add sweetener

Plum: Add 1 Tbs. honey to 1 C. puree.

Meat Jerky

Lean beef, venison or lamb can be used.

Slice meat into slices about ¼ inch thick. Salt moderately on both sides. Hang meat to dry in full sun, turning occasionally. At end of the day bring meat indoors and hang in a dry place. Return to full sun the following day. The meat will dry in several days to a week, depending on climate and humidity. When thoroughly dried store in covered container.

Navajo Fry Bread

3 cups flour*
1 tablespoon baking powder
½ teaspoon salt
¼ cup milk
1½ cups warm water
Lard or other shortening

Combine flour, baking powder, and salt in a large mixing bowl. Add milk, blending thoroughly. Add warm water in small amounts and knead dough until soft but not sticky. Cover bowl and let stand for about 15 minutes.

Pull off large egg-sized balls of dough and roll out into rounds about ¼ inch thick. Punch hole in center of each round, to allow dough to puff.

In a heavy skillet fry rounds in lard or other shortening until bubbles appear on dough, turnover and fry on other side until golden.

Navajo Fry Bread cont.

Note: Serve fry bread hot with honey or jam. Halved fry bread is delicious as hamburger bun or can be be toasted later on. Fry bread sprinkled with salt is traditionally served throughout a typical Indian meal.

*A flour with a high gluten content works best for this recipe.

Navajo Kneel Down Bread

7 ears of fresh corn
2 talblespoons lard
1 cup water
Salt to taste

With a sharp knife scrape corn kernels from cob, reserving husks. In a blender, grind the kernels and transfer to bowl. Add lard and water to make a paste

Divide the mixture into seven parts and fill the reserved husks. Tie husks at both ends, then, gently vend husks in half and tie again.

Wrap husks in aluminum foil and bake in preheated oven at 350° for one hour or until firm to the touch. Serve.

Yield: 7 servings.

Frying-Pan Corn Bread

1½ cups flour

1½ cups blue cornmeal

6 teaspoons baking powder

1 teaspoon salt

¼ cup sugar

6 tablespoons grated cheese

¼ cup chopped sweet peppers

¼ cup chopped onion

6 tablespoons shortening or cooking oil

2 teaspoons chile powder

1½ cups milk

2 eggs, lightly beaten

Sift together all the dry ingredients, except the chili powder.

Allow mixture to cook and add milk and eggs. Add milk and egg mixture to dry ingredients, blending thoroughly.

Return mixture to skillet and bake in a preheated 400° oven for 35 minutes. Cut in wedges and serve hot. Yield: 9 servings.

Sweet Pumpkin Bread

3 cups sugar

1 cup salad oil

4 eggs, beaten

2 cups canned pumpkin, mashed

2 teaspoons baking soda

3 cups flour

1 teaspoon nutmeg

1 teaspoon cinnamon

1 cups dates, chopped

1 cup nuts, chopped

¼ cup water

Mix sugar, oil, and eggs, together. Add pumpkin, blending thoroughly. Sift dry ingredients together, adding water in small amounts a little at a time. Mix in nuts and dates.

Divide mixture between 2 well-greased loaf pans. Bake in a preheated 350° oven for 1½ hours or until bread feels hollow when tapped.

Yield: 2 loaves.

Pueblo Peach Crisp

5-6 fresh peaches, pitted and cut into 3/4 inch slices

¼ cup white sugar

¼ teaspoon salt

3/4 cup flour

3 /4 cup brown sugar

½ cup butter

Pueblo Peach Crisp cont.

Place peaches in a shallow baking pan or casserole. Mix white sugar and salt and sprinkle over peaches.

Combine flour and brown sugar in a mixing bowl and cut in butter until mixture is formed into small balls. Sprinkle mixture over peaches. Bake in a preheated 375° oven for 45 minutes or until top is lightly brown and crumbly. Serve warm with whipped cream or scoop of vanilla ice-cream.

Yield 6-8 servings.

Pueblo Indian Cookies

2 cups butter
1½ cups sugar
2 eggs
6 cups flour, sifted
3 teaspoons anise seed, crushed
3 teaspoons salt
1 cup milk

Cream butter, sugar, and eggs until light and fluffy. In another mixing bowl, mix the remaining ingredients, blending thoroughly. Add to lard or butter mixute, mixing well. Gradually add small amounts of milk to the mixture to make a soft but stiff dough. Roll out dough on a lightly floured board and cut into cookie designs. Dip cookies into a misture of equal amounts of cinnamon and sugar.

Place cookies on a butter cookie sheet and bake in a preheated 350° oven for 12-15 minutes or until golden.

Yield: 6 dozen.

Navajo Cake

6 cups water

4 cups cooked blue corn meal

2 cups cooked yellow corn meal

½ cup raisins

1 cup sprouted wheat

½ cup brown sugar

Bring water to a boil in a large heavy saucepan. Add blue corn meal, yellow cornmeal, raisins, sprouted wheat, and brown sugar, stirring constantly over low heat. Blend until all ingredients are thoroughly mixed.

Pour mixture into a large baking pan or casserole and cover with foil. Bake in a preheated 250° oven for 4 hours or until cake is firm.

Yield 8 servings.

Indian Bread Pudding

½ cup raisins

1 cup hot water

½ loaf of sliced bread, toasted

2 eggs beaten

3/4 cup brown sugar

1 teaspoon vanilla extract

1 teaspoon cinnamon

½ cup cheddar cheese, shredded

½ cup milk

Soak raisins in hot watter.

Toast the bread and allow to cool.

Add beaten eggs, brownsugar, vanilla extract and cinnamon to raisins.

Layer bread, cheese and raisin mixture in a baking dish or casserole.

Add milk.

Bake in a preheated 350° oven for 30 minutes or until all the liquid has been absorbed and pudding is firm.

Yield: 6-8 servings.

Feast Day Cookies

2 cups sugar

2 cups lard or shortening

3 whole eggs

4½ teaspoons baking powder

1 teaspoon vanilla

6 cups flour, sifted

1 cup milk

Cinnamon

Sugar

Cream sugar and lard or shortening. Add eggs to sugar mixture, blending thoroughly. Add baking powder, vanilla, and flour, blending thouroughly.

Add milk gradually until dough is stiff. Roll out dough on a lightly floured board to a ½ inch thickness.

Cut into cookies with cookie cutters. Dip cookies into equal parts cinnamon and sugar to taste.

Bake cookies on a well greased cookie pan in preheated 350^0 oven for 15 minutes or until golden brown.

Yield: Approximately 8 dozen.

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Tamales

25 Large dried corn husks (Cover the husks with hot boiling water two hours before use, then drain.

Meat filling

1½ pounds cooked pork shoulder, shredded

2 cloves garlic, peeled and crushed

1½ teaspoons chile powder

3/4 teaspoons cumin powder

Pinch fresh ground black pepper

¼ cup prepared chili sauce

½ teaspoon tabasco sauce

1 small hot red chili pepper, crushed

1 teaspoon salt

Instructions:

1. Boil pork in 6-8 cups of water, approximately 3 hours or until tender enough to shred with a fork.
2. Remove pork from water* and shred into fine pieces. (Save broth for later use.)
3. Brown shredded pork and garlic in 2 Tablespoons of shortenigg or lard.
4. Add reserved broth to meat mixture along with all other filling ingredients and simmer gently, stirring occasionally for about 45 minutes. (Set aside)

Masa or Dough

2 cups masa harina*

½ teaspoon salt

1½ cups broth from pork

*Masa Harina is a corn meal flour mixture specially used for making tamales and tortillas. It can be purchased at most grocery stores.

Instructions for dough

Mix masa harina with salt and broth (Warm tap water can be substituted) to form a pastry like dough consistency. Set aside.

Prepare a large table to work on. Place your meat filling, corn husks, and dough in the center so all those participating in making the tamales will have easy access to the ingredients.

Take one corn husk (depending on the size) and place 1½ tablespoons of dough in the center. Flatten the dough to resemble a pancake. Place 2 tablespoons of meat filling in the center of the flattened dough. Fold the corn husk by taking the edges towards the center and then fold sides over.

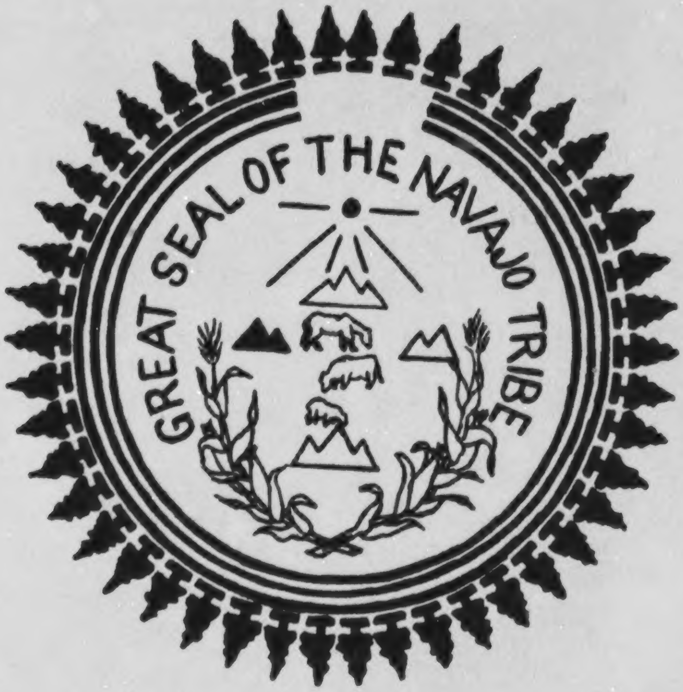
When all tamales are folded, boil standing up in two cups of water for one and a half hours or until dough is dry and cooked.

Remove from water, cool and eat by removing husks.

The following Miscellaneous Section contains information and activities on Native American Tribes as well as additional information on other aspects of the Navajo culture not mentioned previously in the unit.

Material from this section may be used as supplemental resources or as mini-classroom activity units.

THEME: THE TRIBAL SEAL


GREAT SEAL OF THE NAVAJO TRIBE

PREFACE:

All states and most private group organizations have a seal used as a means or identification. Each seal has its own meaning and origin. The Navajo Tribal Seal was designed by John Claw, Jr. from Many Farms, Arizona.

The Navajo Tribal Council adopted it on January 18, 1952.

The Seal symbolizes the tribes' protection within the 48 states (as of 1952).

The opening at the top represents the east; the line represents a rainbow and the sovereignty (complete independance and self government) of the Navajo Nation.

The outside line is blue, the middle yellow and the inside red. The yellow sun shines from the east on the four mountains sacred to the Navajo. These, located at the cardinal points, are in their ceremonial colors; white in the east representing White Shell Woman; blue in the south representing Turquoise Woman; yellow to the west representing Abalone Woman; and black to the north representing Jet Woman. Two corn plants symbolic as the sustainer of Navajo life, decorate the bottom of the seal, with tips of corn pollen which is sacred in Navajo ceremonies. In the center is a sheep, a horse, and a cow which symbolize the Navajo likestock industry.

OBJECTIVE:

Students will be able to recognize the Navajo Tribal Seal and will become familiar with its origin, meaning and purpose.

9. Color the seal using the colors suggested in the story.

Example: corn plants green;
bottom of seal yellow;

ADDITIONAL ACTIVITY:

10. Using books, magazines, pamplets, newspapers, letter heads, etc as references,research and find state, club, private orginaizations, political, or ethnic group seals. Choose one seal and write a short paragraph about its origin and meaning. Draw a picture of it and have a display in your classroom.

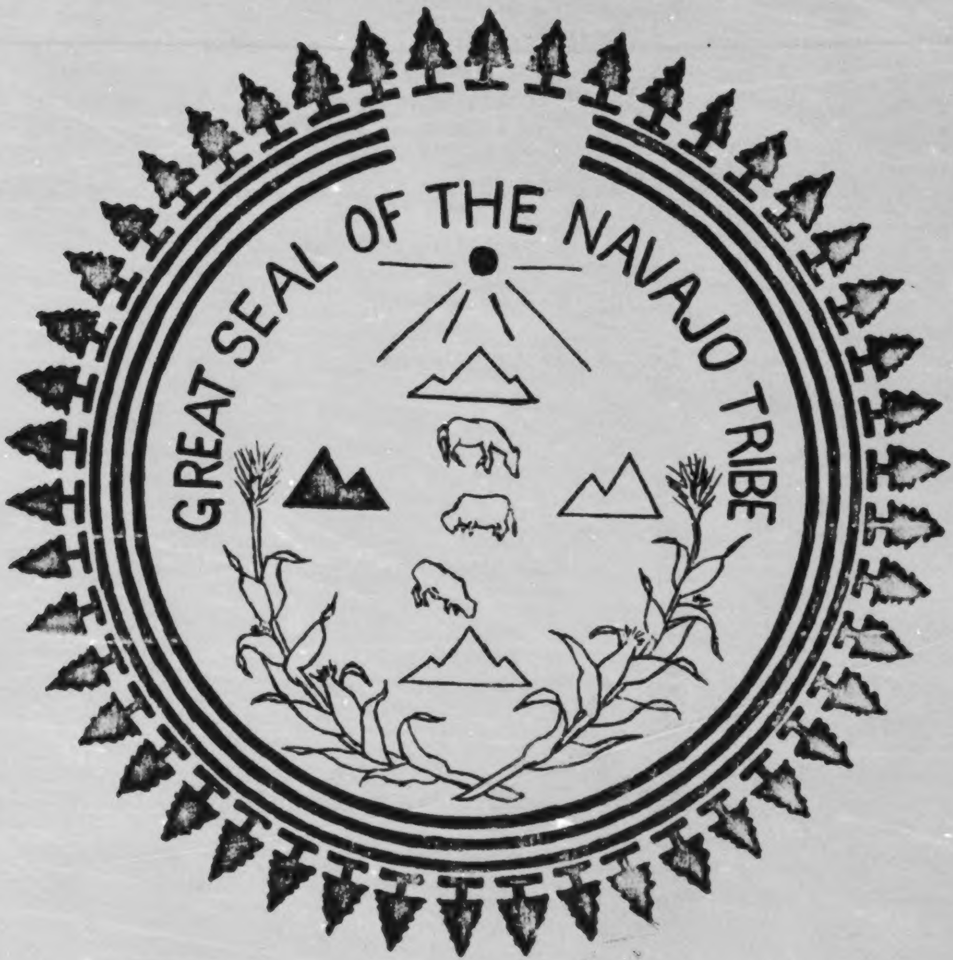
FOLLOW - UP ACTIVITIES

TOPIC: The Tribal Seal

After reading the "preface" answer the following questions. There are fill in the blank, true and false, and essay questions.

1. The Tribal seal was designed by John Red Claw from Many Farms, Arizona. T F
2. It was adopted on ______________ 1952 by the Navajo Tribal Council.
3. What does the seal symbolize?
4. What does the word sovereignty mean?
5. Use the word sovereignty in a sentence.
6. What are the three colors used on the rainbow? Put them in order from outside to inside.
7. There are__________ mountains on the seal each being very sacred to the Navajos.

8. Each mountain represents a sacred figure and a direction. Write the name, of the figure and its location below.
9. Color the seal using the suggested colors described in the preface.


GREAT SEAL OF THE NAVAJO TRIBE

1. White in the______________represents_______ _______ ________
2. Blue in the ______________represents_______ _______ ________
3. Yellow to the_____________represents_______ _______ ________
4. Black to the______________represents_______ _______ ________

SOME INDIAN NAMES

Have you ever examined a map of the United States and noticed the large number of place names taken from ancient Indian words? There are names of famous landmarks, rivers, lakes, mountains, towns, cities, counties, and states. The states are especially noticeable since at least half of the state's names come from Indian words. These names are colorful and descriptive and loaded with history.

ALABAMA. This name comes from the Indian word describing the river; it was later given to the state.

ALASKA. This is an Aleutian word meaning "mainland." The name was used to separate those living on the mainland from those who live on the islands.

ARIZONA. This name is a combination of two Papago words: "ali" (small) and "shonak" (place of the spring). The Spanish changed the Papago phrase meaning "place-of-the-small-spring" to the word "Arizona."

ARKANSAS. This name came from an Indian tribe called Arkansa. When the French met the tribe in 1673 they added an "s" to the end of the word when talking about more than one member of the tribe.

CONNECTICUT. Originally this Indian word meant "long-river-at." The spelling changed several times from the time it named the river until the time it named the state.

DAKOTA, NORTH AND SOUTH. "Dakota" or "Lakota" was the name that the Sioux called themselves. It meant "alliance of friends." The word later was used for the two states that the Sioux nation occupied.

HAWAII. The name for this state comes directly from the native

Polynesian language.

IDAHO. This word comes from the Shoshone greeting, "Ee dah how" which means "Good morning" or "Hello."

ILLINOIS. The Indian word "Illini" meant "men" and was used to describe a tribe. Later the French added the "s" to refer to many tribal members.

INDIANA. This is simply the feminine form of the word "Indian." So the term itself does not come from an Indian language, but it was definitely influenced by the Indian people.

MINNESOTA. This name stems from a word in the Sioux language meaning "water-cloudy." It was first used to describe a river.

MISSISSIPPI. This is another term that was used to describe a river. It comes from the Algonquian word "messipi." which means "big river."

MISSOURI. This is still another name whose history involves a river. A band of Sioux Indians originally called themselves "emess-sourites," which meant "dwellers on the Big Muddy." The French used this term and old French maps refer to the river as "Emossouritsu."

NEBRASKA. This is another combination of Sioux words used to describe a river, in this case the Platte River. The Sioux phrase meant "flat water," and it not only referred to the river, but also to the banks of the river and the land on either side of it, which was all flat.

OKLAHOMA. This word comes from a group of Choctaw words and it was first used to name the so called "Indian Territory," before it was applied to the state.

OHIO. This Indian word meant "river-fine," and was used to point out that the river was both beautiful and good.

TENNESSEE. This word is of Cherokee origin. At first it was the name for a Cherokee village; then going through many different spellings, it was the name given a stream, a river, a county, and finally, a state.

TEXAS. Just as the word, "Idaho" came from a Shoshone greeting, the name "Texas: came from an Indian word meaning "friend." When the Spanish arrived in the southwest they were received by a group of Indians who greeted them with the word "Teyas." The Spaniards thought that this was the name of the tribe and from then on called that tribe by the name "Texas."

UTAH. The area which is now the State of Utah was inhabited by Indians of the "Ute" or "Yuta" Tribe. When John C. Fremont explored the territory he called it "Utah," and also named Utah Lake and its river after the Utes. When the Mormons arrived, they changed the name of the river to "Jordan," but Congress kept the word "Utah" as the name of the lake and the state.

WISCONSIN. The Algonquian name "Ouisconsink" was first used for a river. The word pointed out that the river was both wide and long. Many spellings later the name "Wisconsin" was applied to the state.

WYOMING. Although Wyoming is a western state, the origins of its name are found in the Algonquian language. The word "M'cherwormink" was first used to describe a valley, the term meaning "extensive plains." One of the seventeen townships in Pennsylvania used a form of this word as its name. Later the word was simplified and "Wyoming" was suggested as a name for the western state. Even though the word comes from an eastern Indian language, its meaning-"extensive plains"-certainly describes that particular state.

The history behind these names show the rich Indian heritage of this land. Although state names give us a good idea of this, local and county maps have even more Indian names. How many Indian names can you find in your own area?

INDIAN NAMES

Follow-up Activity:

Each of these mixed upwords are states that derived their names from Indian words, Re-arrange the letters to show their hidden names. Use a map of the U.S. to help you.

ZANDIAR____________________

AMALABA____________________

KLASAA____________________

XSATE____________________

HIOO____________________

NNEETSSEE____________________

AMOHALKO____________________

ANEKBSRA____________________

IMIPPSSSSII____________________

NSOTAMENI____________________

HIIWAA____________________

NORTH AND SOUTH KADOTA____________________

CONNCUTTICE____________________

SASNAKRA____________________

HTAU____________________

MINGYWO____________________

SCONWISIN____________________

THEME: Animal Tracks

PREFACE:

There are many different types of animals found on the Navajo reservation. The animals may be identified as plateau or mountain animals. People have learned to identify specific animals by their tracks and therefore are warned about danger ahead. Also, by recognizing tracks the Navajos people are easily able to follow and capture their prey while hunting.

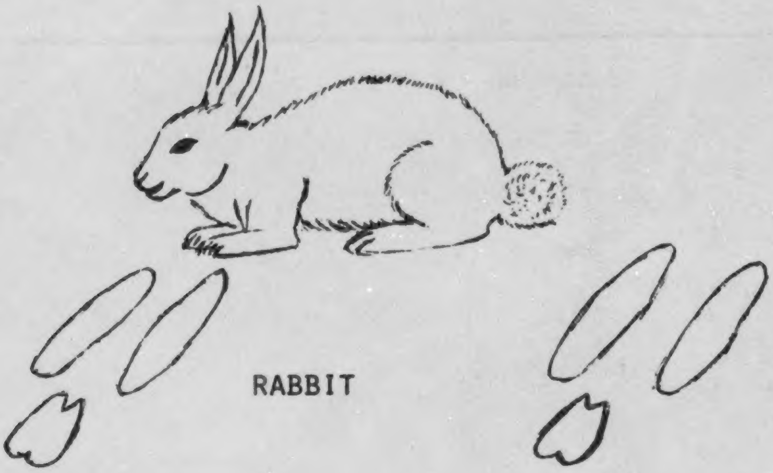
OBJECTIVES:

Students will be able to identify the tracks of the deer, bear, and rabbit.

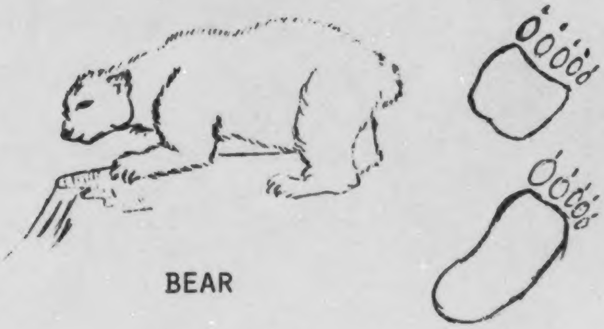
SUGGESTED ACTIVITIES:

1. Show and discuss the tracks of animals found on the Navajo reservation, then discuss tracks of various animals which look alike, for example: deer and goat tracks.
2. Have students research through books found in their school libraries on animals and have them make a chart showing the name of the animal and the type of track it makes. Then compare similarities and differences.
3. Have students distinguish between plateau and mountain animals and ask how their tracks are similiar or different.

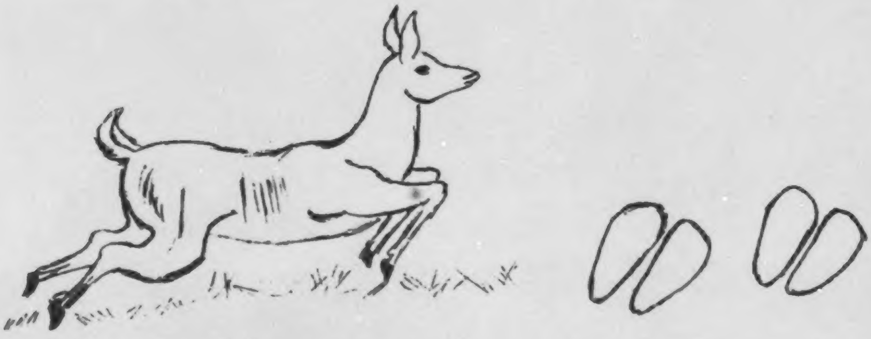
4. Discuss reasons why it is useful to recognize animal tracks, especially while camping or hiking.



RABBIT



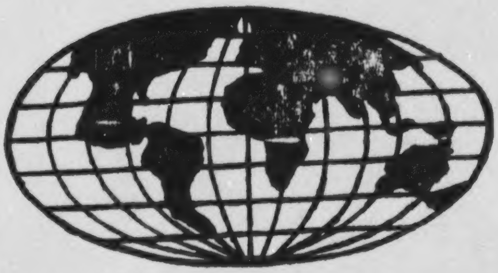
BEAR



DEER

MOTHER EARTH

Beauty and harmony is the heart of the Navajo way of life. The sun and sky represent the father figure. Sunlight and rain descending from the sky are viewed as life giving substances which promote fertility within the Body of Mother Earth. The Navajos refer to Earth as Mother because earth provides everything needed in order to survive. From earth they get clothes, food, shelter, and medicine. To the Navajos, the Earth is sacred and thus referred to as mother.

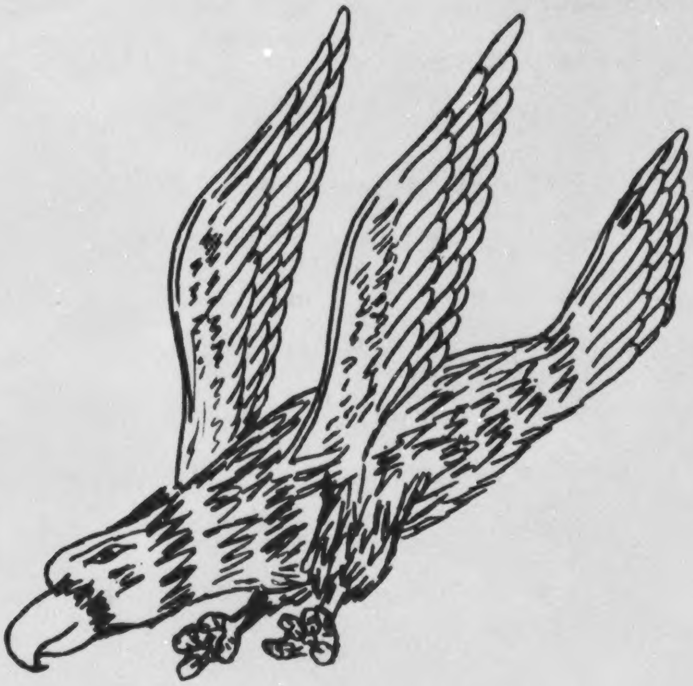


SUGGESTED ACTIVITIES:

1. Discuss with students how we use our Earth for survival.
2. Have students write a short essay about Earth, tie it into a legend of their own such as "How The Earth Came To Be" or "Earth and Her resources".

THE SACRED BIRD

The Eagle is considered one of the most sacred birds among the American Indians. December was the time for pit hunting of eagles for the Navajos. The hunting pit was covered with brush and grass. A small opening was made for lookout of approaching Eagles. The trapped eagle was not eaten, but kept alive. The feathers were used for many types of ceremonial uses, such as paraphernalia, Enemy Way, fletching arrows and decorating buckskin hats.



SUGGESTED ACTIVITIES:

1. Why do you suppose the Eage is a Sacred Bird among the Navajos?
2. Eagles are protected by law in the United States. Why?
3. Write a short legend about "How the Eagle Came to Be".

SOMETHING ABOUT NAVAJO SACRED PLACES

All people, including our own ancestors whatever their origin, at some time in their history selected certain localities to be set apart as shrines for religious or historic reasons.

The Navajo people are no exception. They combined geographic features with traditional persons and occurrences, so that their sacred places are actual locations where legendary events are said to have occurred.

It is impossible to discuss Navajo sacred places without reference to the traditions that mention them. There is at least one story about each of the many hundreds of sacred places on and around the Navajo reservation, indicating that the people at one time were familiar with a far greater area than they now occupy. For a people who did not read or write until a few generations ago, this knowledge of the country served a dual purpose, since they not only knew their way without maps, but they also knew the religious significance of each location.

For example, tradition states that the people emerged from a world below this one onto an island in a lake, which became surrounded with mountains in the four cardinal directions, with higher mountains beyond. The only known lake that answers to this description is Island Lake, west of Silverton, Colorado, which the Navajos accordingly consider as a sacred place.

According to legend, First Man and First Woman created the four cardinal mountains from earth brought with them from the lower world.

When the mountains were formed they were laid on sacred buckskin and sung over ceremonially. Then the deities of the four directions lifted them up and placed them where they now stand. The poetic accounts of the placing of the mountains tell that each was adorned with the particular jewel belonging to the direction in which it was placed, and given certain deities, animals and birds to dwell upon it.

To cite the legend of Mount Taylor as an example; it was fastened to the earth with a great stone knife thrust down from top to bottom. It was decorated with turquoise, since the color of the south is blue, with dark mist, gentle rain, and all kinds of wild animals. On its summit was placed a bowl of turquoise containing two bluebird eggs covered with sacred buckskin, and over all was spread a covering blue sky. It is the home of Turquoise Boy and Yellow Corn Girl. Certain of the deities dressed it in turquoise "even to its leggings and moccasins," and placed eagle plumes on its head.

There are two enormous supernatural figures outlined by the two mountain ranges that divide the reservation roughly into thirds. One is the Goods of Value Range, of which Chuska Peak is the head, the Tunicha and Lukachukai mountains the body, and the Carrizo mountain the legs. The other is the Pollen Range, of which Navajo Mountain is the head, Black Mountain the body, and Balukai Mesa the legs. This range is said to be female, while the God of Value Range is male.

Some of the sacred places are known to all Navajos; others are famous only locally. There are few Navajos even today who cannot name the four sacred peaks that bound the traditional Navajo country: Mt. Blanca, Mt. Taylor, Mt. Humphrey, and Mt. Hesperus. Within their boundaries ceremonies have the greatest power; herbs and minerals taken from their sides are used in the strongest medicines; they themselves are the repositories of never-failing, never-ending life and happiness. Each one of these mountains is surrounded by beliefs which may seem strange to non-Navajos but are taken for granted by the medicine men trained to know and to believe supernatural things.

Many of the Navajo rites such as Blessingway, Windway, and others originated at certain places now considered to be sacred. These rites also contain certain chants that mention various locations of supernatural power.

Students of the Navajo know how strong the clan system is among the People. Clans originated in various places, some of which are now considered sacred.

Many sites are used for ceremonial purposes, such as the collection of plants, herbs, minerals, or water. Only certain medicine men may visit these spots with impunity. They must approach reverently, with prayers and offerings, for otherwise their collections would have no power.

Other places, of lesser potency but nevertheless sacred bacause they are sites at which offerings and prayers are made, are the travel shrines scattered throughout the reservation. These piles of rock were made, stone by stone, by the devout Navajos who, passing by, placed their offering of stones and twigs with a prayer for a safe journey. The foundation of each pile was a scrap of turquoise or a pinch of corn pollen, both considered as oblations.

Eagles, whose feathers are used ceremonially by many tribes are not to be caught without certain prescribed rites. The high places where the great birds nest are known to the Navajos, who do not approach them except on ceremonial business, and then with the usual prayers and offerings.

In other words, a Navajo sacred place is one where supernatural events have occurred; a place mentioned in tradition; a place of clan or rite origin; a place where herbs, plants, minerals or water is collected; a place where prayers and offerings are made.

To name a few of the well-known sacred places, in Colorado there are Mount Blanca, the Great Sand Dunes, Mesa Verde, and Sleeping Ute Mountain. In New Mexico there are Mount Taylor, Governador Knob, Mesa Fahada, Cabezon Peak, Zuni Salt Lake, and Shiprock Pinnacle. In Arizona there are the San Francisco Peaks, Bill Williams Mountain, Awatovi Ruin, Agathla Peak, White Cone, and Window Rock. In Utah there are Navajo Mountain and the Bears Ears. There are many hundreds more, including springs, rivers, and lakes; ancient ruins and certain aspects of Pueblo villages; mountains, mesas, and buttes; rocks and canyons, and certain formations. Even particular trees are used locally as shrines. Each has a more or less important place in the category of Sacred Places.

Suggested activities:

Have students research and identify the many sacred Navajo places in the State of Utah. Plan a field trip to visit one of them.

Courtesy of Navajo Parks and Recreation Department, Window Rock, Arizona

NAVAJO CRADLEBOARD

Each tribe has their own cradleboard or baby carrier. Although some are very similar in construction and design it is still possible to recognize those made by individual tribes.

The Navajo name for the cradleboard is Aweetsal. Many mothers still use this practical convenience basically because it protects the baby from falls and keeps it secure, warm and comfortable.

A cradleboard was made by using a piece of oak shaved thin so it could be bent into a bow attached to the top to protect the baby's head, and loops were attached along the sides of the carrier. The baby was laid in the carrier with a blanket wrapped around him and his hands at his side.

A lacing strip of buckskin was then drawn through the side loops, fastening the infant securely. A buckskin or cloth was thrown over the top to shield the baby from the sun and to protect it from insects while it slept.

The board could be stood against a wall or tree, carried in the arms or across the saddle when the mother rode horseback or in an improvised sling.

The curved headboard is know as the rainbow, and when a child is laced into the cradleboard, it is said to be "under the rainbow".

Today we see mothers everywhere carrying their infants in commercialized carriers that basically serve the same purpose as the Navajo cradleboard.

Navajo Cradleboard

Follow up Activities:

After reading about Navajo cradleboards, answer the following essay, fill in the blank and true or false questions.

1. The Navajo name for cradleboard is ____________________________.
2. List three distinct characteristics that describe the Navajo cradleboard.

   A. __________________ B.___________________ C.____________________
3. What was the buckskin or cloth over the cradleboard used for?______

   ____
4. List three practical ways the cradleboard was used.

   A. __________________ B.___________________ C.____________________
5. All tribes use the same style and design in their cradleboards.

   True or False
6. What do you think the Navajo people are referring to when they say a child is "under the rainbow" when he is laced in his cradleboard?

   ____

   ____
7. Where do you thnk the idea for commercial baby carriers originated?

   ____How and why?

   ____

   ____

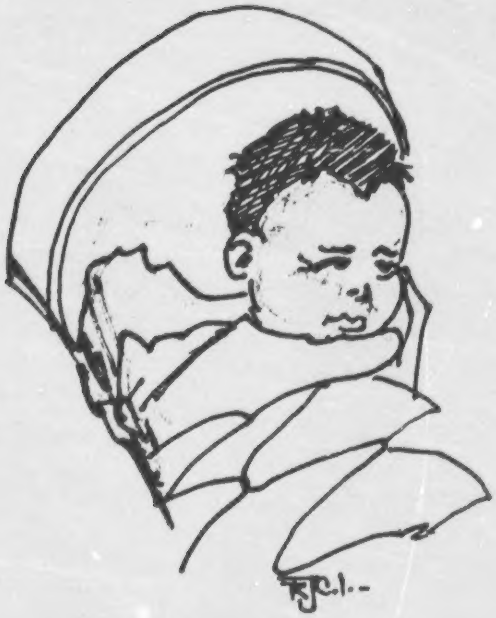
Suggested Activities

1. Have students research and do further study on Native American Cradleboards. Each tirbe varied in the size, shape, color and design and the types of materials.
2. After initial research has been completed have students give an oral

report on the various types of cradleboards and the differences between them.

3. Invite Mrs. Gene Gonzales* to come to your classroom and show some cradleboards, how they are used, and how they differ from tribe to tribe. She also has other traditional Native American artifacts to show as well.

*Refer to community resource section for address and phone number.



MONUMENT VALLEY

Monument valley is a park owned by the Navajo tribe. It is located in the Southern Utah county of San Juan, and in the Navajo county of Arizona.

Navajo families live among the formation of the beautiful monument. The monuments all have their own names to fit each formation, such as; The Tree Sisters, Elephant and Camel Buttes, Hoerrich and Mitchell Buttes, Sentinal Mesa, Gray Whiskers Butte, Spearhead, Raingod, Thunderbird mesa, Totem pole, the Hub, North Windon, Yeibea Chee dancers, and the Giant Mittens. Not one is alike.

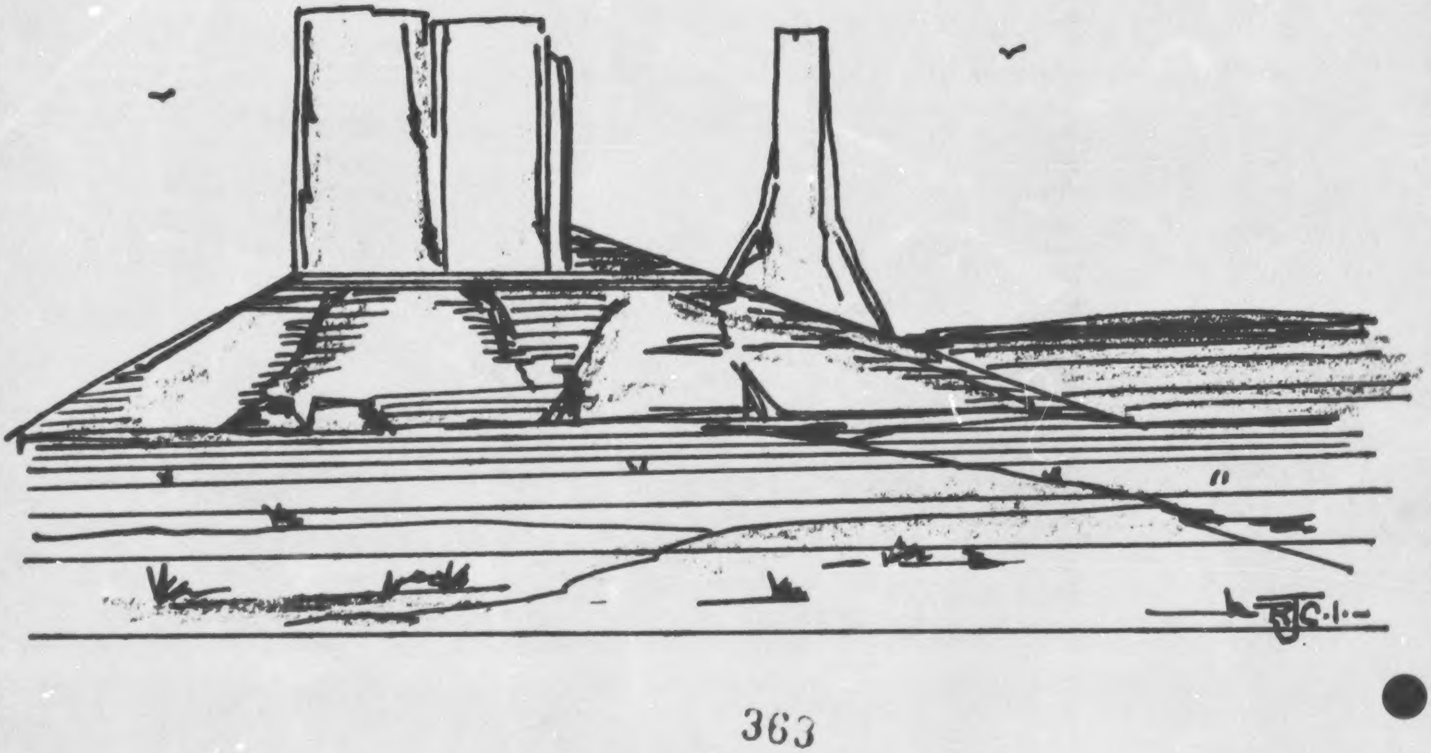
There have been many movies and commercials made in this beautiful country.

Several million years ago, there was nothing here except the ocean. There was a violent geological change in the earth's surface, causing the Colorado plateau to bulge upward and break apart, causing the sea to drain away. The wind storms blew away the sediments that had accumulated under the ancient ocean, so that the hard rocks remained protruding out of the land, rising some thousands of feet above the earth. Indeed, the scenic view of Monument Valley is a spectacular sight to see. For this reason thousand of visitors throughout the world come to see and admire Monument Valley.

Monument Valley Cont.

SUGGESTED ACTIVITIES:

1. Show a film or slides about Monument Valley.
2. Discuss the names of the formations.
3. Discuss with students how a volcano develop.
4. Have students bring lava rocks they may have collected while vacationing to show fellow classmates. Display.



INDIANS OF THE SOUTHWEST

The names of 37 Pueblo Indian Tribes found in the Southwest Region of the United States are hidden below; horizontally, vertically and diagonally. As you locate each one, circle it and make a list of the tribes you've found and arrange them in alphabetical order. Keep your eyes open. Some names may be in reverse order.

Zuni
Apache
Navajo
Papago
Pima
Zia
San Juan
Pojaque
Jemez
Acoma
Cochiti
Nambe
Sandia
Picuris
Laguna
Isleta
Hopi
Maricopa
Taos

Santa Ana
Tesugue
Ute
Santo Domingo
San Felipe
Cocopah
Hualapai
Piute
Chemehueui
Quechan
Llano
Santa Clara
San Ildefonso
Hauasupai
Walapai
Yuma
Mohave
San Lorenzo

INDIANS OF THE SOUTHWEST, cont.

A Y Y I W E P P S O D T R P M V C X Y U Z T I

T P N U Q I V A I A N B U I H S Y U H H T P H

E I A O M Q I P A M L X I C S A N T A D O N S

S N V C C A Z A C O A R E U A L O E N O P Q U

U A A A H G I G M X W Y U R N O E Y E M Q Z U

Q I J O R E C O C H I T I I T T A T O U U O P

U H O P I X S A N D I A O S A U W A A N U H O

E U A O Z I A N N E T S S I E C O O I G E U A

W A T J I S N L A G U N A O P O L S Y O W A T

A L B A O L J E M E Z R N T T L Q A T S A L B

L A B Q C E U O B O L U V F A O N N R S O L A

A P A U T T A A E U H I N N E P I N M A U A T

P A T E S A N T I D A A O I U L A P C N I P T

A I Y B T E Y A O Y A E V O D I I H F L O O P

I N A M B E P N L N O W W E U R E P Z O R C C

U R T E Q U I N A C X Q F V X M I O E R T I H

Y Z C V S M U A V X W O V P E A S A N E I R H

Q U A A G T T N Z C N O P H S C M E Z N P A L

U A U O W N E B Z S N N U O O O N O S Z P M J

O A O P A V X Y O Q U E C H A N O P C O J K L

H I O S T Y Q U B V U C X Z A B H O C A T X L

P U I N B C X Z V I U O P B N M C O C A T L C

Y V N Z N I O N Y W Z Z E T Q N C U M B R W C

CONT: Indians of the Southwest

Unscramble the letters and rewrite the South Western States

1. THAU____________________

2. ZORAIAN____________________

3. WEN XIOECM____________ ____________

4. OCDLOARO ____________________

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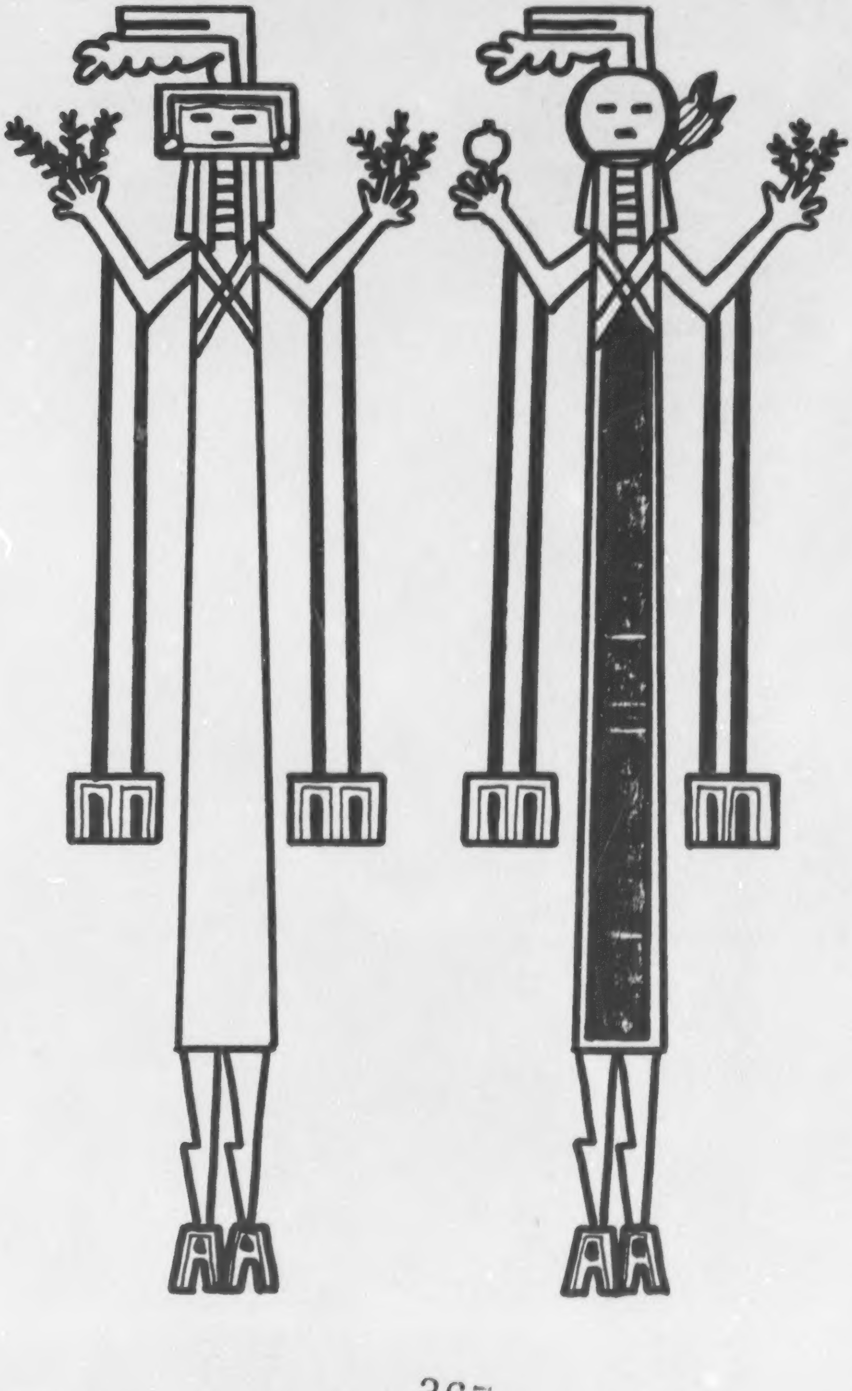

NATIVE AMERICAN INFORMATION

The first, and often the best, place to go to learn more about Indians is your local library. Most public libraries offer a wealth of information about Indians and Indian Affairs Administration. The The Bureau of Indian Affairs (1951 Constitution Ave. N.W., Washington, D. C. 20242) furnishes suggested reading lists on request. The Interior Department Library has a large collection of books on Indians, which you may use at the Interior Building in Washington, D. C., or borrow through inter-library loan.

PUBLICATIONS PRICELIST published by the Education Programs Unit of the Bureau of Indian Affairs also includes a large assortment of books and pamphlets on many phases of Indian life. Although most of these were designed for use in Indian schools, many persons have found them attractive and informative and highly adaptable to use in non-Indian schools and homes. Prices of these publications range from 10 cents to a few dollars, and are available from Haskell Indian Junior College, Lawrence, Kansas, 66044.

Many bulletins and reports dealing with Indian customs, languages, history, and related subjects are prepared and distributed by the Smithsonian Institution, Washington, D.C., 20560. Most of these materials, including photographs, are for sale by that agency.

Persons conducting serious research into the history of the relationship of the Federal Government to Indians, and those concerned with the legal aspects of Indian administration, may find pertinent materials at the National Archives and Records Service. Among the ol[illegible] records of the Department of War, the Bureau of Indian Affairs, and the General Land Office, there are papers relating to the negotiation of Indian treaties, records of annuity, per capita and other payments, tribal census rolls, records of military service performed by Indians, records of Indian agents and superintendents, photographs of individual Indians and groups of Indians, and maps of Indian lands and reservations. Inquiries about using these records, or about obtaining copies of them (a small fee is charged for copies), schould be directed to the General Reference Section, National Archives and Records Service, Washington, D. C. 20408.

Government reports, including congressional studies and surveys relating to Indian affairs can usually be purchased from the Superintendent of Documents, Washington, D.C. 20402, and are also generally available in large public libraries and in college and university libraries which are Federal publication depositories.

In addition, there are a number of museums that have extensive Indian collections.

From "You Asked About..." United States Department of the Interior-
Bureau of Indian Affairs, March, 1973. GPO 943-069

A Bibliography
for
Navajo Studies

This section contains an alphabetical listing of in-print books about or relating to Navajo Indians and their culture. These may be ordered and purchased through your school libraries. The addresses of the publishers are in the Publishers Index. An asterisk (*) preceding a title indicates it is of primary, juvenile, or young adult interest.

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Whitney, Alex Sports and Games the Indians Gave Us, Includes step-by-step instructions and clear diagrams. 82 p.p. Illus. Index. David McKay Co.

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Apollo Editions, Conklin Book Center, P.O. Box 5555,
Binghamton, New York 13902

Arizona Maps and Books, 6243 West Missouri Ave.,
Glendale Arizona 85301

Children Press, Inc. 1224 W. Van Buren St.,
Chicago, Illinois 60607

Cornell University Press, 124 Roberts Place,
Ithaca, New York 14850

Thomas Y. Crowell Co., 666 Fifth Ave., New York,
New York 10019

T.S. Denison & Co., Inc., 5100 West 82nd St., Minneapolis,
Minnesota 55437

Dillon Press, Inc., 500 South Third St., Minneapolis,
Minnesota 55415

Dodd, Mead & Co., 79 Madison Ave., New York,
New York 10016

Dorrance & Co., Inc., 35 Cricket Terrace, Ardmore,
Pennsylvania 19003

Doubleday & Co., Inc., 501 Franklin Ave., Garden City,
New York 11530

Dover Publications, Inc., 180 Varick st., New York,
New York 10014

William B. Eerdmans Publishing Co., 255 Jefferson Ave.,
S.E., Grand Rapids, Michigan 49502

Filter Press, P.O. Box 5, Palmer Lake,
Colorado 80133

Garrard Publishing Co., 1607n Market St., Champaign,
Illinois 61820

Grossman Publishers, Inc., Distributed by: Viking Press, 625
Madison Ave., New York, New York 10022

Harvard University Press, 79 Garden St., Cambridge,
Massachusetts 02138

Holt, Rhinehart & Winston, Inc., 383 Madison Ave., New York,
New York 10017

Houghton Mifflin Co., Two Park St., Boston,
Massachusetts 02107

The Indian Historian Press, American Indian Historical Society,
1451 Masonic Ave., San Francisco, California 94117

Indiana University Press, 10th & Morton Sts., Bloomington,
Indiana 47401

Johnson Publishing Co., 839 Pearl St., Box 990, Boulder,
Colorado 80302

Kraus Reprint Co., Route 100. Millwood,
New York 10546

Lantern Press, Inc. Publishers, 354 Hussey Rd., Mt. Vernon,
New York 10552

Lion Press, Distributed by: Sayre Publishing, Inc., 111 East
39th St., New York, New York 10016

Macmillan Library Services, 244 B Brown St., Riverside,
New Jersey 08075

Mankind Publishing Co., 8060 Melrose Ave., Los Angeles,
California 90046

McGraw Hill Book Co., 1221 Ave. of the Americas, New York,
New York 10036

David Mckey Co., Inc., 750 Third Ave., New York,
New York 10017

Melmont Publishers, Inc., Division of Childrens Press, 1224 W.
Van Buren St., Chicago, Illinois 60607

Julian Messner, Inc., Simon and Schuster Bldg., Rockfeller Center,
1230 Ave. of the Americas, New York, New York 10020

William Morrow & Co., Inc., 6 Henderson Dr., West Caldwell,
New Jersey 07066

National Geographical Society, Washington
D.C. 20036

Natureqraph Publishers, Inc., P.O. Box 1075, Happy Camp,
California 96039

Naylor Company, P.O. Box 1838, San Antonio,
Texas 78206

New Mexico Department of Development, Tourist Division, 113
Washington Ave., Santa Fe, New Mexico 87503

Northland Press, P.O. Box N, Flagstaff,
Arizona 86001

O'Sullivan Woodside & Co., 2218 East. Magnolia, Phoenix,
Arizona 85034

Praeger Publishers, 111 Fourth Ave., New York,
New York 10003

G.P. Putnam's Sons, 200 Madison Ave., New York
New York 10016

Rand McNally & Co., P.O. Box 7600, Chicago,
Illinois 60680

Random House, Inc., 457 Hahn Rd., Westminster,
Maryland 21157

Rio Grande Press, Inc., Glorieta,
New Mexico 87535

Ronald Press, Co., 79 Madison Ave., New York
New York 10016

Scholarly Press, 22929 Industrial Dr., East, Saint Clair
Shores, Michigan 48080

Scholastic Book Services, Division of Scholastic Magazines,
906 Sylvan Ave., Englewood Cliffs, New Jersey 07632

Shorey Publications, P.O. Box 216216, 110 Union St.,
Seattle, Washington 98111

Sun Publishing Co., P.O. Box 4383, Alburquerque
New Mexico 87106

Taylor Museum, Publications Department, Colorado Springs Fine
Arts Center, 30 West Dale, Colorado Springs, Colorado 80903

Theosophical Publishing House, P.O. Box 270, Wheaton,
Illinois 60187

University of Arizona Press, P.O. Box 3398, Tuscon,
Arizona 85722

University of Michigan Press, 615 East University, Ann Arbor,
Michigan 84106

University of New Mexico Press, Albuquerque,
New Mexico 87131

University of Oklahoma Press, 1005 Asp. Ave.,
Norman Oklahoma 73019

University of Texas Press, P.O. Box 7819, University Station,
Austin Texas 78712

Viking Penguin, Inc., 625 Madison Ave., New York,
New York 10022

Washburn, Ives, Inc., 750 Third Ave., New York
New York 10017

Wesleyan University Press, 55 High St., Middletown,
Connecticut 06457

Western Publishing Co., Inc., 1220 Mound Ave., Racine,
Wisconsin 53404

Westernlore Press Publishers, 5117 Engle Rock Blvd. P.O. Box
41073 Los Angeles, California 90041

Albert Whitman & Co., 560 West Lake St., Chicago,
Illinois 60606

MAGAZINES AND PERIODICALS

The following are a list of magazines and periodicals that can be ordered for your schools. Check with your librarian or media specialist about ordering.

American Indian Crafts and Culture

American Indian Enterprises
15300 Ventura Blvd. #203
Sherman Oaks, California 91403

American Indian Culture and Research Journal

Room 3220 Campbell Hall
University of Califormia
405 Hilgard Avenue
Los Angeles, California 90024

Intended to provide quarterly research forum for scholars and motivators in the areas of historical and contemporary American Indian life and culture. (Single copy $1.00; $4.00 per year)

Arizona and the West

University of Arizona Press
Tucson, Arizona 85721

Drumbeats

Institute of American Indian Art
Cerrillos Rd.
Santa Fe, New Mexico 87501

Indian Family Defense

Association on American Indian Affairs, Inc.
432 Park Avenue, South
New York, New York 10016

Concerned with Indian child-welfare issues, and in particular with the grossly disproportionate numbers of Indian children removed from their families to be placed in adoptive homes, foster care, special institutions, and federal boarding schools; reports on actions by the state and federal governments and courts, Indian tribes and urban Indian groups, and congress. (Published quarterly, free.)

Indian Highway

Cook Christian Training School
708 South Lindon Lane
Tempe, Arizona 85281

Indians of New Mexico

Department of Development
Tourist Division
1113 Washington Avenue
Santa Fe, New Mexico 87501

A pamphlet on the Indians of New Mexico with a map of the reservations, and a calendar of Indian ceremonies in the State.

Native American Arts

Indian Arts and Crafts Board
U.S. Department of the Interior, Room 4004
Washington, D.C. 20240

Navajo Times

Navajo Tribe
P.O. Box 310
Window Rock, Arizona 86515

New Mexico Magazine

New Mexico Department of Development
113 Washington Avenue
Santa Fe, New Mexico 87501

Articles concerning Indians, past and present; other western history; arts and crafts, etc. (Published six times a year)

Outlook

Utah State University
P.O. Box 1249
Logan, Utah 84321

Sandpainter

P. O. Box 791
Chinle, Arizona 86503

The Weewish Tree

American Indian Historical Society
1451 Masonic Avenue
San Francisco, California 94117

A magazine of Indian America for young people. Contains Indian games, traditions, customs, stories, legends, and information about the tribes and peoples; book review. Published seven times a year during the school year. $6.50, annual subscription

Who Wants To Be A Prairie Dog? Ann Nolan Clark; Illustrated by Van Isinnahjinnie
A story of Navajo life. Third grade level. Paper, 50¢

GOVERNMENT AGENCY PUBLICATIONS

Noble and Nobel Basel Social Studies
People and Culture, Teachers Edition
Copyright 1974 by Noble and Noble Publishers, Inc.,
Dag Hammerskjold Plaza
New York, N.Y.

Burnett, Millie Dance Down The Rain, Sing Up The Corn, American Indian chants and games for children. Published by R and E Research Associates, Inc. San Francisco, California, Copyright, 1975.

The Navajo Social Studies Project, In The Beginning, Five American Indian Origin Myths. College of Education, University of New Mexico The Division of Education, Navajo Area, Bureau of Indian Affairs.

Bryan, Nonabah Navajo Native Dyes, Their prepartation and use. United States Department of the Interior, Interior Chilocco Press, 2-40-5M, Interior, Haskell Press, 5-63-144-5M.

Hastiin Biyo' Lani' Yee Biye' (Son of Former Many Beads) The Ramah Navajos, United States Department of the Interior, Publications Service, Haskell Institute, Lawrence, Kansas.

Robinson, Dorothy F. Navajo Indians Today, The Naylor Company Book Publisher of the Southwest, San Antonio Texas, Copyright 1966-69

Vantine, Larry L. Teaching Indian History: An Interdisciplinary Approach, Published by R and E Research Associates, Inc. San Francisco, California Publishers Robert D. Reed and Adam S. Eterovich, 1978.

Clark, Ann Little Herder In The Spring, U.S. Department of the Interior, Publications Service, Haskell Institute, Lawrence, Kansas.

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Clark, Ann Little Herder In The Summer, U. S. Department of the Interior, Publications Service, Haskell Institute, Lawrence, Kansas.

Chacon, Lorenzo; Chauschee, Julie; Huenemann, Lynn; Begay, Dennis V.; Title IV-A Staff, Chinle School District, Navajo Intergrated Curriculum Guides for Kindergarten, First, Second, and Third Grades. Printed by: Navajo Bilingual-Bicultural Education Program; Title IV-A Project; Chinle School District #24. Chinle, Arizona.

Bibliography Continued

GOVERNMENT PUBLICATIONS

The following is a list of publications issued by various government agencies. The list is arranged by source then alphabetically by publication title.

*The following titles are available from:

Publications Service
Haskell Indian Junior College
Lawrence, Kansas 66044

Away to School, Cecil S. King
First in the series, Navajo New World Readers intended to present a picture of off reservation life to Indian adolescents. Paper, 15¢

Coyote Tales, William Morgan, Robert Young, and Hildegard Thompson
Old Navajo children's tales collected and translated. Paper, 40¢

The Flag of My Country, Cecil S. King
Second in a series, Navajo New World Series intended to present a picture of off-reservation life to Indian adolescents. Paper, 30¢

Here Comes The Navajo!, Ruth M. Underhill, Ph.D.
A history of the Navajo people and their adaptation to changing conditions since their appearance in the Southwest. Junior and Senior High School Level. Illus. Paper, $2.00

Little Mans Family, J. B. Enochs
Based on the family life of the Navajo. Illus. Paper, preprimer 25¢; primer, 30¢; reader, 50¢.

Navajo Life Series, Hildegard Thompson
Illustrated by Van Tsinnahjinnie; Based on Navajo Life. Paper, preprimer, 25¢; primer 20¢

Navajo Native Dyes, Nonabah G. Bryan and Stella Young
Relates the formula for making Navajo dyes from plants, minerals, and other environmental elements. Paper, 60¢

The Ramah Navajos; Son of Former Many Beads; translated by Robert W. Young and William Morgan
Brochure deals with matters of historical significance relating to the Navajo Tribe. Paper, 10¢

The Trouble at Round Rock,
Left-handed Mexican Clansman and others; translated by Robert W. Young and William Morgan
Deals with the Navajo Tribes' involvement in events of historical significance. Paper, 55¢

NATIVE AMERICAN COMMUNITY RESOURCES

Indian Christian Center
859 South 800 East
Salt Lake City, UT 84102
531-6644

Native American Indian Consortium
120 West 1300 South
Salt Lake City, UT 84115
486-4877

Indian Walk-In Center
233 Orchard Place
Salt Lake City, UT
532-5586

Hogan Trading Post
580 South West Temple
Salt Lake City, Utah 84111

This curio shop located in Heritage Square is filled with traditional Native American merchandise.

Mr and Mrs. Elwood Kashway
435 North 200 West
Salt Lake City, UT 84103

This couple is well informed about Native American culture and traditions. They will teach Native American dances. They will also lecture on Native American life and values and perform traditional dances.

Maiya Benally
2636 Stringham Ave, #107A
Salt Lake City, UT 84109

Ms. Benally is familiar with social problems of Native Americans as well as well versed in Navajo culture and traditions.

Iris Etsitly
2074 South Elizabeth Street
Salt Lake City, UT 84105
581-6191 or 487-7607

Ben Atine
2266 East 6630 South
Salt Lake City, UT 84121
943-7791

Well informed on Navajo Culture

Beverly Crum
1190 East 300 South
Salt Lake City, UT 84102
583-0727

Translations of own language (Shoshone)

Ken and Doreen Duncan
828 South Windosr Street, #16
Salt Lake City, UT 84102

They are University of Utah students studying in the Indian Education Program. They teach Native American dances as well as Native American arts and crafts.(Hidastsa Tribe)

Lacee A. Harris (Northern Ute)
University of Utah
Ethnic Student Affairs Program
581-8151

He is well informed on educational grants and loans for Native American students at the University of Utah.

Harry James (Navajo)
2970 Eucalyptus Way
West Valley City, UT 84119
533-2675 or 973-6304

Experienced employment counselor

Lorraine Kennedy (Navajo)
340 East 3545 South
Salt LakeCity, UT 84115
268-8118

Coordinator for Title IV Indian Education Program/Granite School District

Will Numkema
State Office of Education
250 East 500 South
Salt Lake City, UT 84111
533-5431

Statewide Coordinator for Native American Studies Programs

Roy Cohoe
815 Yale Avenue, #C
Salt Lake City, UT 84105
364-5148

Actor, Broadcasting student-University of Utah

Lily Parker
440 East 100 South
Salt Lake City, UT 84111
328-7263

Coordinator for Title IV, Indian Education Program, Salt Lake City School District

Amelia Tso
Jordan School District, Title 1 Coordinator
Majestic Elementary School
561-2669

Navajo Culture and traditions

Arnold Jones
Alcohol Education Center
231 East 400 South
Salt Lake City, UT 84111
535-7306

Works specifically with Native Americans

Cecelia Nez
Brigham City
723-8591 (work)
723-2745 (home)

Bob Chiago
University of Utah Ethnic Studies
581-8437

Well oriented and aware of education assistance available for Native American students

Dr. Phil Smith (Navajo)
Holy Cross Hospital
350-4111

Gene Gonzales
1297 Miller Avenue
Salt Lake City, UT 84106

Traditional Native American artifact displays, lectures, and teaches songs and dances.

Robert Chapoose
2988 West 2920 South
West Valley City, UT 84119
973-6455

ETHNIC STUDY

FILM GUIDE

South High Media Center

16 mm films no rental fee

NATIVE AMERICANS

AMERICAN INDIAN, THE-AFTER THE WHITE MAN CAME

19 min color I-IS

Traces the history of the American Indian from the Norse discovery of the New World to the present day.

AMERICAN INDIAN, THE-BEFORE THE WHITE MAN CAME

19 min color I-IS

Follows the migrations of the early Indians and the development of the main cultural tribes of North America.

BATIK

10 min color I-IS

Surveys the history of the Indian and Indonesian art of batik-making as a prelude for a demonstration by a leading artist-Nancy Belfar. Shows that, unlike painting, the image is actually dyed into the cloth. Demonstrates the techniques involved in creating both the traditional and current pieces, the washing, drying, and framing of the cloth, as well as the initial blocking-in of shapes.

CHILDREN OF THE PLAINS INDIANS

19:min color I

Affords an intimate view of Indian life on the Great Plains before the arrival of the settlers. With Red Cloud, a 12-year old boy, the viewer participates in village life, a festival with a neighboring tribe, the setting up of a summer camp, and many other tribal activities. Shows an authentic buffalo hunt, the kill, the women preparing buffalo hides for clothing and dried meat for pemmican.

DISCOVERING AMERICAN INDIAN MUSIC

24 min color I-IS

Portrays the rich and varied musical tradition of the American Indian by showing the songs and dances of tribes from various parts of the country performed in authentic costumes. Shows the social and ceremonial functions of music.

FIRST AMERICAN, THE LAST AMERICAN

20 min color IS-Sh

Discusses the cultural conflict facing the Indian today as he tries to live in American society. Presents three main parts: The condition, the question, and the alternatives.

HOPI INDIAN

11 min color P-I

Presents the way of life of the Hopi in Arizona's Grand Canyon. Shows how he raises crops, cooks, and how he performs his secret marriage ceremony. For primary and intermediate grades, high school and adult groups.

HOW BEAVER STOLE FIRE

12 min color P-I

Offers a recreation of an myth on the origin of fire to give inquiring children a lively explanation of an important natural phenomenon. Uses Caroline Leaf's special sand animation technique and an original Indian Score to capture the intimacy of the story tellers art for this colorful legend-straitforward in thought, gracefully dramatic in style.

HOW THE WEST WAS WON AND HONOR LOST PART 11-NORTH AMERICAN INDIAN SERIES

25 min color IS-SH

Presents a history of the landing of Columbus, the signing of treaties, the breaking of the very same treaties, the removal of the Indians to the west, the Trail of Tears, the destruction of the buffalo, and the savage buffalos. Climaxes with the final war ending in the defeat of Geronimo in 1886. Poses the question: Where is the honor in this history?

INDIAN BOY OF THE SOUTHWEST

15 min color I

Shows in detail the life of Toboya, Indian boy who lives in a Hopi village in the Southwest. Shows the daily activities of the boy in the Pueblo and at school. Explains that the Hopis are preserving the best of their old ways of life while adopting the best of modern ways. Includes scene pottery making and basket weaving. Filmed with the permission of the Sichomoui Village Council.

INDIAN FAMILY OF LONG AGO

14 min. Color I-IS

Recreates the life of Plains Indians 200 years ago, showing members of a Sioux family on the march with horses and travois. Pictured are camp activity and games and a buffalo hunt.

INDIAN MUSICAL INSTRUMENTS

13 min. Color Gr. 8

Portrays the Laubine, interpreters of Indian ceremony, dance, and lore who demonstrate the making and playing of dance and hand drums, rawhide drums, beaters, rattles, flutes, and the unique morache or notched stick.

INDIANS, THE

31 min. Color IS-SH

Presents the story of the conflict between the white men and the Indians in the Colorado Territory during the time when the traders, trappers, and settlers moved into the plains. Portrays Indian life and culture before the white men came, the early attempts by Indians and whites to share the land, the irreconcilable conflicts, and the eventual confinement of the Indians to the reservations.

INDIANS OF THE PLAINS: LIFE IN THE PAST

11 min. Color I-IS

Opens with scenes of the Plains and a large herd of buffalo on one of the Government Buffalo Reserves. Points out the importance of the buffalo to the Plains Indians including some of the buffalo for robes, war shields, pemmican, bowls, spoons, and meat.

INDIANS OF THE PLAINS: PRESENT DAY LIFE

11 min. Color I-IS

Shows how the Plains Indians of today have adjusted their way of life to present day conditions. Begins with close-ups of typical Indian people who live on the Blackfeet Indian Reservation emphasizing life and dress. Presents some of the ways today's Indians earn their living.

LOONS NECKLACE

11 min. Color Gr. 5-IS

Dramatizes the Indian legend of how the loon, a water bird, received his distinguishing neckband. Ceremonial masks carved by Indians of British Columbia establish the characters of the story, and portray the Indian's sensitivity to the moods of nature.

NAVAJO ADVENTURE OF ASH-KI AND VERNON

22 min. Color P-I

Provides students with basic information about the Navajo Indians. Indicates contemporary progress and problems among Navajos and assists in answering questions about their cultural economic, and political change.

NAVAJOS, THE: CHILDREN OF THE GODS

20 min. Color I-IS

Photographs the geographic landforms of the land of the Navajo in Monument Valley. Illustrates the daily life of the present-day Navajo including their hogans, family life, economy, marriage customs, and dancing.

PEOPLE OF THE BUFFALO

15 min Color I-SH

Dramatic contemporary paintings portray the unique relationship between the Indians and the buffalo. These powerful, shaggy monsters met the Indians' needs for food, clothing, shelter and adventure. Explains how the westward advance of the white people disrupted this natural relationship and highlights the major battles between white settlers and Indians.

ETHNIC STUDY FILMS
EDUCATIONAL MEDIA CENTER 207
MILTON BENNION HALL U of U
S.L.C. UTAH 84112

FORGOTTEN AMERICAN (FSC 204)

28 min. Color 7.50

Documents the plight and poverty of the Navajo Indian.

INDIAN SIGN LANGUAGE (ISC-15)

30 min. Color 3.00

Captures and preserves the graphic beauty and symbolism of the Indian Sign language. Shows Indians in colorful regalia in Glacier National Park and features Colonel Tim McCoy and Chief Many Treaties.

NAVAJO: A PEOPLE BETWEEN TWO WORLDS (NSC-52)

18 min. Color 5.75

Contrasts the living conditions of the Navajo Indian on the reservation to the industry which pulls them away from the reservation, catching them between two worlds.

NAVAJO MIGRANT WORKERS (NSC-180)

11 min. Color 4.00

Shows Migrant Navajo Indians in their extremely substandard living conditions which are provided as they follow the harvests across Utah.

THE INDIANS (ISC-25)

31 min Color 10.00

Dramatizes the story of the conflict between the white man and the Indians in the Colorado Territory during the time when trappers, traders, and settlers moved onto the Great Plains. Portrays Indian life and culture before the coming of the white man, the early attempts by Indians and white man to share the land, the failure of treaties and agreements, and the battles and massacres that resulted. The irreconcilable conflicts and eventual confinement of the Indians to reservations is presented.

THE NAVAJO ADVENTURES OF ASH-KI AND VERNON NSC-22)

22 min. Color 7.50

Depicts the activities and dialogue between two ten-year old boys; a Navajo Indian and a white boy, while on a visit to the Navajo Indian Reservation in the Four-Corners area of the U.S. Shows scenic views in Monument Valley and the "Four-Corners" area, presents a glimpse of the new emerging culture of the Navajo at schools, industry and tourism have changed the way of life. Relate some areas of concern for the Navajo Indians such as pollution, economic problems, health and education.